



Seizing an Alternative: Toward an **Ecological** Civilization

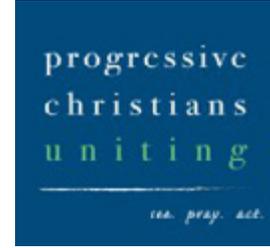
June 4-7, 2015



10th International Whitehead Conference
9th International Conference on Ecological Civilization
Inaugural Pando Populus event



International Process Network



Ecological Civilization International



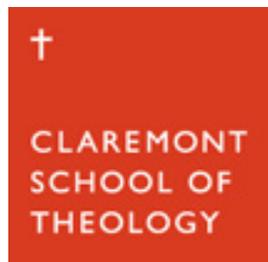
CITY OF CLAREMONT



Murray Center



FOWLER CENTER FOR BUSINESS AS AN AGENT OF WORLD BENEFIT



Welcome

Dear Friends,

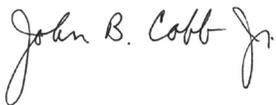
Your coming to this conference is a gift. Many of your gifts have been costly not only in money but also in time and effort. In some cases the time and effort have been expended over a long time. If all who have given time and talent to make this conference happen were paid, the cost would be millions of dollars. That you have given so much means to me that you share my sense of urgency that we collectively make a deep change and also believe that it is just possible that this conference may play a role in a healing and renewing process. Thank you.

Working together on this conference has already been a rich experience. Of course, it has been stressful, and at times the complexity has seemed overwhelming. We have made many mistakes, and some of you have had to be patient with us in the process. But overall, events have supported my sense that the time has come for this kind of extensive and inclusive effort. Many people have seen the point of trying and wish us well. The announcement of the conference and of its plans has already stirred up some healthy discussion that promises to continue whatever happens here.

What now can we expect? We can expect some excellent plenaries as we all meet together and share in learning and responding to the challenges that every plenary will include. We can expect that many tracks will think deeply on important questions. And we can expect that as they do this side by side, and as people interact in joint sessions, at plenaries, during breaks, and at meals, we can realize how much we share despite the diversity of backgrounds, interests, and commitments. Perhaps we can begin to give to one another the support we all need and start the process of networking that can give strength to our many causes.

Each time the seriousness of our situation hits home, we are shocked again. We need to allow that shock to happen here. But we trust that your experience in these few days will be primarily one of renewed, realistic hope – that despite the inescapable pain of facing the truth, you will truly enjoy these days.

With gratitude and hope,

A handwritten signature in cursive script that reads "John B. Cobb, Jr." The signature is fluid and elegant, with a prominent loop at the end of the last name.

John B. Cobb, Jr.

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FOR A PDF VERSION OF THE PROGRAM, SCAN HERE



Schedule at a Glance

THURSDAY, JUNE 4, 2015

- 8:00 AM – 6:30 PM Registration: Smith Campus Center, Pre-Conference Activities: (Tours, etc.)
- 7:00 PM – 9:00 PM Public Plenary: Bill McKibben – “Climate Warming as a Civilizational Crisis”
- 9:15 PM – 10:00 PM Reception

FRIDAY, JUNE 5, 2015

- 8:00 AM – 12:00 PM On-site Registration
- 9:00 AM – 10:30 AM Conference Plenary: John B. Cobb, Jr. – “A Whiteheadian response to the Global Crisis”
- 10:30 AM – 11:00 AM Break
- 11:00 AM – 12:30 PM Section Plenaries
- 12:30 PM – 1:30 PM Lunch Break
- 2:00 PM – 3:30 PM First session of all Tracks & Classes
- 3:30 PM – 4:00 PM Break: Refreshments
- 4:00 PM – 5:30 PM Second session of all Tracks & Classes
- 5:30 PM – 7:00 PM Dinner Break
- 7:00 PM – 9:00 PM Public Plenary: Vandana Shiva – “The Misuse of Science in the Global Crisis”
- 9:00 PM – 10:00 PM Reception

SATURDAY, JUNE 6, 2015

- 8:00 AM – 12:00 PM On-site Registration
- 9:00 AM – 10:30 AM Conference Plenary: Herman Daly – “Ecological Economics for an Ecological Civilization”
- 10:30 AM – 11:00 AM Break
- 11:00 AM – 12:30 PM Third session of all Tracks & Classes
- 12:30 PM – 1:30 PM Lunch Break
- 2:00 PM – 3:30 PM Fourth session of all Tracks & Classes
- 3:30 PM – 4:00 PM Break: Refreshments
- 4:00 PM – 5:30 PM Fifth session of all Tracks & Classes
- 5:30 PM – 7:00 PM Dinner Break
- 7:00 PM – 9:00 PM Public Plenary: Sheri Liao – “Ecological Politics for an Ecological Civilization”
- 9:00 PM – 10:00 PM Reception

SUNDAY, JUNE 7, 2015

- 8:00 AM – 12:00 PM On-site Registration
- 9:00 AM – 10:30 AM Conference Plenary: Wes Jackson – “Ecological Agriculture for an Ecological Civilization”
- 10:30 AM – 11:00 AM Break
- 11:00 AM – 12:30 PM Sixth session of all Tracks & Classes
- 12:30 PM – 1:30 PM Lunch Break
- 2:00 PM – 3:30 PM Seventh session of all Tracks & Classes
- 3:30 PM – 4:00 PM Break: Refreshments
- 4:00 PM – 5:30 PM Eighth session of all Tracks & Classes
- 6:00 PM – 8:30 PM Banquet: David Griffin – “The Whiteheadian Century!”

PUBLIC PLENARY SPEAKERS

Bridges Auditorium

KEYNOTE ADDRESS

"CLIMATE WARMING AS A CIVILIZATIONAL CRISIS"

Bill McKibben

Thursday, June 4, 2015 – 7:00 PM



Bill McKibben is an author and environmentalist. His 1989 book *The End of Nature* is regarded as the first book for a general audience about climate change, and has appeared in 24 languages. He is founder of 350.org, the first planet-wide, grassroots climate change movement. The Schumann Distinguished Scholar in Environmental Studies at Middlebury College and a fellow of the American Academy of Arts and Sciences, he was the 2013 winner of the Gandhi Prize and the Thomas Merton Prize, and holds honorary degrees from 18 colleges and universities; Foreign Policy named him to their inaugural list of the world's 100 most important global thinkers, and the *Boston Globe* said he was "probably America's most important environmentalist." A former staff writer for the *New Yorker*, he writes frequently a wide variety of publications around the world, including the *New York Review of Books*, *National Geographic*, and *Rolling Stone*. He lives in the mountains above Lake Champlain with his wife, the writer Sue Halpern.

PUBLIC PLENARIES

"THE MISUSE OF SCIENCE IN THE GLOBAL CRISIS"

Vandana Shiva

Friday, June 5, 2015 – 7:00 PM



Vandana Shiva is an Indian physicist who has long understood that science is being used in the service of unsustainable practices. She has helped thoughtful people everywhere to understand what "development" has done to women and to the poor. She is one of the leading world figures calling for redirecting our policies and practices.

"ECOLOGICAL POLITICS FOR AN ECOLOGICAL CIVILIZATION"

Sheri Liao

Saturday, June 6, 2015 – 7:00 PM



Sheri Liao is perhaps the most important environmental activist in China. Since the Szechuan earthquake, she has devoted herself to creating ecological villages in the devastated areas. She is working passionately against China's move to depopulate the countryside and produce its food by industrial methods. Liao's address will focus on the urgency of drastic change.

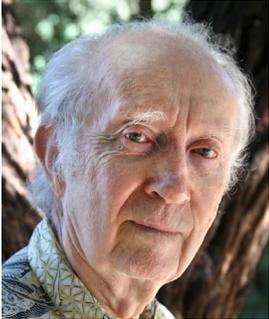
CONFERENCE PLENARY SPEAKERS

Bridges Auditorium

"A WHITEHEADIAN RESPONSE TO THE GLOBAL CRISIS"

John B. Cobb, Jr.

Friday: June 5, 2015, 9:00 AM – 10:30 AM

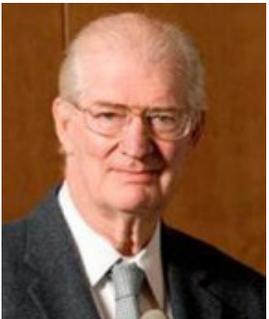


This conference is inspired by the thought and work of American theologian, philosopher, and environmentalist John B. Cobb, Jr. He is often regarded as the preeminent scholar in the field of process philosophy and process theology, and is the author of more than forty books. A unifying theme of Cobb's work is his emphasis on ecological interdependence — the idea that every part of the ecosystem is reliant on all the other parts. Cobb has argued that humanity's most urgent task is to preserve the world on which it lives and depends, an idea which his primary influence — philosopher and mathematician Alfred North Whitehead — describes as "world-Loyalty."

"ECOLOGICAL ECONOMICS FOR AN ECOLOGICAL CIVILIZATION"

Herman Daly

Saturday, June 6, 2015, 9:00 AM – 10:30 AM



Herman E. Daly, an American economist recognized as one of the founders of the field of ecological economics and as a critic of standard economic growth theory. Daly's work centers on the relationship of the economy and the environment, and the relationship of the economy to ethics. Daly's books include *Steady-State Economics* (1977; 1991), *Valuing the Earth* (1993), *Beyond Growth* (1996), and *Ecological Economics and the Ecology of Economics* (1999). He is co-author with theologian John B. Cobb, Jr. of *For the Common Good* (1989; 1994), which received the Grawemeyer Award for ideas for improving World Order. He is a recipient of the Honorary Right Livelihood Award (Sweden's alternative to the Nobel Prize), the Heineken Prize for Environmental Science from the Royal Netherlands Academy of Arts and Sciences, and the Sophie Prize (Norway).

"ECOLOGICAL AGRICULTURE FOR AN ECOLOGICAL CIVILIZATION"

Wes Jackson

Sunday, June 7, 2015, 9:00 AM – 10:30 AM



Wes Jackson is one of the foremost figures in the international sustainable agriculture movement. Founder and president of The Land Institute in Salina, Kansas, he has pioneered research in Natural Systems Agriculture — including perennial grains, perennial polycultures, and intercropping — for over 30 years. He was a professor of biology at Kansas Wesleyan and later established the Environmental Studies program at California State University, Sacramento, where he became a tenured full professor. He is the author of several books including *Becoming Native to This Place* (1994), *Altars of Unhewn Stone* (1987), and *New Roots for Agriculture* (1980).

BANQUET SPEAKER

Bixby Plaza

"THE WHITEHEADIAN CENTURY!"

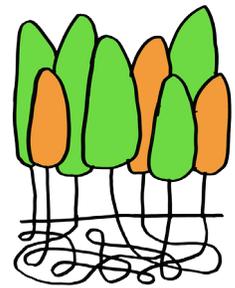
David Ray Griffin
(Next to Frary Dining Hall)

Sunday, June 7, 2015, 6:00 PM – 8:30 PM



David Ray Griffin is Professor of Philosophy of Religion and Theology, Emeritus, Claremont School of Theology and Claremont Graduate University in Claremont, California, where he remains a co-director of the Center for Process Studies. The founding pioneer of constructive postmodernism, Griffin served as editor of the *SUNY Series in Constructive Postmodern Thought* (1987-2004), which published 31 volumes. He is recipient of the Book Prize of the Scientific and Medical Network in 2000, winner of the Helios Foundation Award in 2006, and named as one of "The 50 People Who Matter Today" by the *New Statesman* in 2009.

CONFERENCE SYMBOL



"Pando" is the name given to the largest and oldest organism on Earth, a quaking aspen that extends over 100 acres in southern Utah.

Above ground, Pando appears to be a grove of individual trees, but underground, the trees are interconnected by a single and vast root system, genetically identical. It is one tree.

Pando was given its name by the University of Michigan-Ann Arbor botanist Burton Barnes. Scientists disagree about Pando's age, but estimates vary between 12,000 and 80,000 years old, a time span which minimally goes back to the end of the last ice age, and maximally back to the emergence of modern humans from Africa.

Among the different strategies adopted by living organisms to survive in difficult circumstances, Pando does especially well in competition with other organisms in the midst of life-threatening natural disasters like fires, landslides, and floods. Other organisms, struggling to survive in the context of radically deprived nutritional resources, can't compete with Pando, which receives nutrition and support from the whole of its extensive root system. Despite surviving countless natural disasters, however, Pando is now under threat from human activities—from an exploding deer and elk population, due to the elimination of predators, from misplaced development, and by the impending prospect of radical climate change.

Marvelous in its beauty, astounding in its age and extent, Pando is a fitting image for our common life together, now under threat—and symbol for the conference: Seizing an Alternative: Toward an Ecological Civilization.

*Here and in Sections "Artwork copyright © 2014 Tucker Nichols."

SECTION OVERVIEW

SECTION I: THE THREATENING CATASTROPHE: RESPONDING NOW

Track 1. Catastrophic Climate Change	Crookshank Hall, Rm 2
Track 2. The Technological Response: Geo-Engineering	Smith Campus Center, Rm 217
Track 3. The Threat of Massive Hunger	Smith Campus Center, Rm 218
Track 4. Just Peacemaking: Response to Threats of Catastrophe	Smith Campus Center, Doms Lounge
Track 5. A New Economic System	P6 Pitzer College
Track 6. Political Collapse	Smith Campus Center, Rm 201
Track 7. Organizing for Change and Sustaining Involvement	Frary, PDR South

SECTION II: AN ALTERNATIVE VISION: WHITEHEAD'S PHILOSOPHY

Track 1. Whitehead and Analytic Philosophy	Seaver Commons, Rm 104
Track 2. Whitehead and Continental Philosophy (A)	Seaver Commons, Rm 103
Track 3. Whitehead and Continental Philosophy (B)	Frank Hall, PDRW
Track 4. Whitehead's Value Theory and Ethics	Seaver Commons, Rm 102
Track 5. Whiteheadian Philosophy of Religion	Frank Hall, Blue

SECTION III: ALIENATION FROM NATURE: HOW IT AROSE

Track 1. What is Civilization and what are its Consequences for Human Relations to the Rest of the Natural World?	Lebus Hall, Rm 113
Track 2. (Bilingual) How have the Enlightenment and Industrialization Reshaped the Relation to the Natural World?	Lebus Hall, Rm 217
Track 3. Late-modernity and its Re-imaging	Lebus Hall, Rm 201
Track 4. What Effects has Civilization, especially in its Current Form, had on the Human Psyche?	Lebus Hall, Rm 110

SECTION IV: RE-ENVISIONING NATURE; RE-ENVISIONING SCIENCE

Track 1. Telling the Story : Systems, Processes, and the Present	Mason Hall, Rm 001
Track 2. Intuition in Mathematics and Physics	Mason Hall, Rm 005
Track 3. Systems Theory, Complexity Theory, and Radical Emergence	Mason Hall, Rm 002
Track 4. Beyond Mechanism: The Emergence and Evolution of Living Agents	Mason Hall, Rm 004
Track 5. Ecologies, Becoming, Networks, and Value	Mason Hall, Rm 003
Track 6. Unprecedented Evolution: Human Continuities and Discontinuities with Animal Life	Mason Hall, Rm 006
Track 7. Neuroscience and Consciousness: Toward an Integral Paradigm	Mason Hall, Rm 011

SECTION V: ECOLOGICAL CIVILIZATION

Track 1. The Psychology of Wellbeing and its Social Implications	Smith Campus Center, Rm 208
Track 2. Sustainable Practice and the Cultural Dimensions of Ecological Health	Pearson Hall, Rm 003
Track 3. Population and Women	Pearson Hall, Rm 101
Track 4. Seizing an Alternative: the Future of Meat without Animals	Pearson Hall, Rm 102
Track 5. Agroecology as Foundational for Ecological Civilization	Pearson Hall, Rm 202
Track 6. (Bilingual) Birth-pangs of Ecological Civilization	Pearson Hall, Rm 203
Track 7. (Mandarin Language Only) China and Ecological Civilization	Pitzer College

*Unless stated otherwise, all classrooms are on Pomona College campus.

SECTION OVERVIEW

SECTION VI: REIMAGINING AND REINVENTING THE WISDOM TRADITIONS—A

Track 1. Reimagining and Mobilizing Religious Traditions in Response to the Eco-Crisis	Lincoln Hall, Rm 01-109
Track 2. The Jewish Contribution to Ecological Civilization	Lincoln Hall, Rm 01-121
Track 3. Islam and Whitehead in Dialogue	Lincoln Hall, Rm 01-122
Track 4. Islamic Response to the Global Ecological Crisis	Lincoln Hall, Rm 01-125
Track 5. Thomism and Whitehead: Partners or Opponents?	Lincoln Hall, Rm 02-114
Track 6. The Role of Whitehead in Indigenizing Christianity	Lincoln Hall, Rm 02-116
Track 7. Reclaiming Love for Paradise Here and Now	TBA
Track 8. A New WAY for a New Day	Lincoln Hall, Rm 01-135
Track 9. Christian Process Theology	Studio Arts, Rm 122
Track 10. Reading the Bible for the Sake of the World	TBA
Track 11. Can Mormonism Contribute to Ecological Civilization?	TBA

SECTION VII: REIMAGINING AND REINVENTING THE WISDOM TRADITIONS—B

Track 1. Can Whitehead's Cosmology Contribute to Hindu and Jain Thought?	Carnegie Hall, Rm 12
Track 2. Sikh Values for an Ecological Civilization	Pearson Hall, Rm 02
Track 3. How Does Buddhist Nondual Process Thought Respond to the Global Crisis?	Avery 201, Pitzer College
Track 4. (Bilingual) Confucian Thought and Whitehead	Carnegie Hall, Rm 11
Track 5. Thinking Independently in the Tradition of Classical Greece	Carnegie Hall, Rm 110
Track 6. The Contributions of Indigenous Wisdom	Carnegie Hall, Rm 107
Track 7. The Contributions of Africa	Carnegie Hall, Rm 214

SECTION VIII: REIMAGINING AND REINVENTING EDUCATION

Track 1. Home and Community-based Education	Crookshank Hall, Rm 1
Track 2. Schools for Children	Crookshank Hall, Rm 2
Track 3. Higher Education	Crookshank Hall, Rm 8
Track 4. (Bilingual) Teaching and Learning	Crookshank Hall, Rm 10
Track 5. Learning Compassion	Crookshank Hall, Rm 210

SECTION IX: REIMAGINING AND REINVENTING BODILY-SPIRITUAL HEALTH

Track 1. Bodies Count: Embodiment and the Effects of Bodily Activity	Carnegie Hall, Rm 109
Track 2. Rethinking "Sexuality"	Hahn Hall, Rm 107
Track 3. The Quest for Wholeness: East and West	Hahn Hall, Rm 108
Track 4. Extraordinary Challenges to the Modern Paradigm	Hahn Hall, Rm 214
Track 5. Mystical Disciplines, Ritual, and Worship	Hahn Hall, Rm 215
Track 6. Eco-feminism	Hahn Hall, Rm 216

*Unless stated otherwise, all classrooms are on Pomona College campus.

SECTION OVERVIEW

SECTION X: REIMAGINING AND REINVENTING SOCIETIES AND SOCIAL THOUGHT

Track 1. Social Life	Mason Hall, Rm 013
Track 2. Process Philosophy and Eco-politics	Mason Hall, Rm 014
Track 3. Governance and Public Administration	Mason Hall, Rm 015
Track 4. Law, Legal Theory, and Law Practice	Mason Hall, Rm 018
Track 5. Ecological Economics	Mason Hall, Rm 019
Track 6. Management	Mason Hall, Rm 022
Track 7. Reimagining and Reinventing Societies and Social Thought: Whitehead and Marx	Mason Hall, Rm 020
Track 8. Technology	Mason Hall, Rm 023

SECTION XI: REIMAGINING AND REINVENTING CULTURE

Track 1. Journey of the Universe and Inclusive History as A Context of Meaning	Edmunds Hall, Rm 101
Track 2. Entangled Difference: Gender, Sex, Race, Class, Etc!	Edmunds Hall, Rm 114
Track 3. Good Work: Core Challenge for an Ecological Civilization	Edmunds Hall, Rm 111
Track 5. End-of-Life: From Medical Failure to Sacred Experience	Edmunds Hall, Rm 136
Track 6. Pop Culture: Social Media and Entertainment	Edmunds Hall, Rm 130
Track 7. (Bilingual) The Built Environment	Edmunds Hall, Rm 219
Track 8. Documentary Films	Hahn Hall, Rm 101

SECTION XII: THE TRANSFORMATIVE POWER OF ART

Track 1. Imaginal Communities: the Power of Place in Art and Story	Thatcher Music Hall, Rm 109
Track 2. Eco-Acoustics: The Powerful Ecologies of Music	Thatcher Music Hall, Rm 210
Track 4. Film and Hope: The Power of Film to Awaken the Mind	Smith Campus Center, Theater
Track 5. Liberating Human Potential through Design and Graphic Art	Edmunds Hall, Rm 251
Track 6. Anima Mundi: Listening to the Art and Soul of Nature	Edmunds Hall, Rm 217
Track 7. (Bilingual) Ecological Aesthetics: East and West	Thatcher Music Hall, Rm 212

TRACK SCHEDULE:

FRIDAY JUNE 5

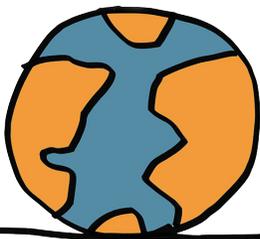
- Session #1: 2:00 PM – 3:30 PM
- Session #2: 4:00 PM – 5:30 PM

SATURDAY JUNE 6

- Session #3: 11:00 AM – 12:30 PM
- Session #4: 2:00 PM – 3:30 PM
- Session #5: 4:00 PM – 5:30 PM

SUNDAY JUNE 7

- Session #6: 11:00 AM – 12:30 PM
- Session #7: 2:00 PM – 3:30 PM
- Session #8: 4:00 PM – 5:30 PM



SECTION I

We are using the term “catastrophe” in the full sense. A catastrophe is a unique and final event.

We face the possibility of an irreversible end of civilization and even of the human species. Today the most urgent threat is climate change. The warming now occurring triggers factors that accelerate it, such as the release of methane as tundra thaws and the reduced reflection of sunlight as glaciers melt. At some point there may no longer any way to avoid making the planet uninhabitable by humans.

Ever since World War II we have recognized that a full-scale nuclear war could have a similar catastrophic effect. Our arsenals are certainly sufficient to destroy our species altogether. Avoiding nuclear war and developing alternatives to war in general have immediate urgency.

Climate change and nuclear war are the two threats that could most directly end not only our current civilization but also human life on the planet. However, other threatening disasters are of appalling dimensions and would make the ultimate catastrophe more likely.

Increased population and decreasing resources point toward disastrous shortages. Although even mass starvation would not be an irreversible catastrophe, many of the efforts to increase production speed climate change. Resource shortages are already a factor in current wars. The likely consequences of the massive starvation that threatens the planet are unimaginable.

The economic situation is similar. We are imminently threatened by financial disasters. They have already occurred locally. Our move toward economic globalization means that such disasters are hard to contain. A global collapse of our financial system threatens. Because we have developed an economy so dependent on global financial institutions, the whole system of producing and exchanging goods is threatened. The resulting desperation can have catastrophic results.

The number of “failed states” is increasing. Systems of global governance are not working. Democracies are becoming “corporocracies.” Financial institutions manipulate both government and public opinion. This public opinion, at least in the United States, is moving toward opposition to government as such. At multiple levels the world is threatened by political collapse just when healthy governance is so urgently needed to respond to global crises.

We do not believe that the extinction of the human race is inevitable. Indeed, we think and plan on the expectation that a remnant will survive, and we believe that the size of that remnant can be affected by present actions. But what actions now have the best chance of reducing the inevitable die-off and providing grounds for a healthier and more sustainable civilization for the survivors?

The likelihood, nature, and scale of the disasters brought about by modern civilization make it imperative that in envisioning the future we consider the fundamental assumptions that have driven the modern world to self-destruction. We have no alternative but to think civilization anew, this time in an ecological framework. “Seizing an Alternative” as a whole focuses on laying the groundwork for building a different civilization on different fundamental assumptions.

The content in this section deals more directly with the immediately threatening disasters. Some of them, such as nuclear war, may still be avoided. Other disasters are inevitable, but the extent of their destructiveness can still be affected by current action. In general what we can do now to moderate disasters also lays the ground for rebuilding.

(Continued on next page)

THE THREATENING CATASTROPHE: RESPONDING NOW

(Continued from previous page)

But salvaging as much as possible from the wreck has its own importance. Hence, part of the discussion in this section will help us deal with the frustration and despair inevitably evoked by recognition of the disastrous consequences of the continuing activities promoted by our leaders. Can we act constructively to moderate the inevitable horrors, even a little, while grieving the inescapable losses?

John B. Cobb, Jr.

SECTION PLENARY: "WHAT CAN TRIGGER TRANSFORMATION?"

Plenary Speaker: Catherine Keller

Location: TBA



Catherine Keller is Professor of Constructive Theology at the Theological School of Drew University. In her teaching, lecturing and writing, she develops the relational potential of a theology of becoming. Her books reconfigure ancient symbols of divinity for the sake of a planetary conviviality—a life together, across vast webs of difference. Thriving in the interplay of ecological and gender politics, of process cosmology, poststructuralist philosophy and religious pluralism, her work is both deconstructive and constructive in strategy. Her recent book, *Cloud of the Impossible: Theological Entanglements*, explores the relation of mystical unknowing, material indeterminacy and ontological interdependence.

SECTION CHAIR



John Quiring, PhD, is Program Director at the Center for Process Studies, Claremont School of Theology, and holds a PhD in Philosophy of Religion and Theology from Claremont Graduate University. The author or editor of numerous works and organizer of multiple conferences, he teaches Philosophy of Religion, Introduction to Philosophy, and Ethics at Victor Valley College, where he has been awarded its Achievement for Outstanding Service to the Students.

TRACK 1. CATASTROPHIC CLIMATE CHANGE

Chair: David Griffin

Crookshank Hall, Rm 2

The response to the threat of catastrophic climate change will be considered from moral, cultural, and political perspectives as well as technical ones. It is a global threat and a response requires some form of global governance. Accordingly the possibilities and problems of global action will be a major part of this discussion.

Presenters: Joe Galliani, Thomas English, Tom Hayden, Rick Clugston, Robert Haw, Rick Clugston, Devon Hartman, Dwain Deets, David Griffin

TRACK 2. THE TECHNOLOGICAL RESPONSE: GEO-ENGINEERING

Chairs: Kevin O'Brien and Forrest Cingerman

Smith Campus Center, Rm 217

In response to climate change, some scientists and engineers are now designing plans for large-scale technologies to make further, more intentional changes. Proposals include the creation of artificial clouds to reflect more of the sun's light back into space, fertilizing the ocean to create algae blooms to absorb more CO₂, and many more. Discussions of the political and philosophical implications of such proposals are just beginning. This track will consider such questions and particularly emphasize the importance of religious institutions and scholars of religion to their continued consideration.

Presenters: Tom Bruhn, Wylie Carr, Toby Svobada, Laura Hartman, Kevin O'Brien, Will Burns, Dane Scott, Toby Svobada, Marit Trelstad, Sarah Fredericks, Forrest Clingerman, Forrest Clingerman

TRACK 3. THE THREAT OF MASSIVE HUNGER

Chair: Evaggelos Vallianatos

Smith Campus Center, Rm 218

The demand for food of a growing population and the diminishing supply threaten acute global food shortages in the near future. Climate change worsens the prospect. Thus far high tech solutions have worsened the problem, e.g. by exterminating bees. This track will consider urgent near-term changes in policy and positive steps individuals and communities can take to feed themselves.

Presenters: John Ikerd, Heather Williams, Vandana Shiva, Evaggelos Vallianatos

TRACK 4. JUST PEACEMAKING: RESPONSE TO THREATS OF CATASTROPHE

Chairs: Jay McDaniel and Paul Bube

Smith Campus Center, Doms Lounge

Just Peacemaking: Responding to Global Crises considers the continuing threat of nuclear war and the realities of violence in different regions of the world (e.g. Africa, Iran, Korea, and the Middle East) with an interest in how practices of Just Peacemaking, in local settings and among nations, can bring about lasting peace. Conversations will focus on proven practices at local levels and on ways in which the foreign policies of powerful nations such as the United States can be critiqued and re-crafted to help bring about communities embodying the principles of ecological civilizations: respect for diversity, respect for the earth, creativity, compassion, and justice.

Presenters: Andrew Gavin Marshall, David Ellerman, Bruce Gagnon, Gwendolyn Hallsmith, Henry Lieberman, J. Phillip Thompson, Michal Osterweil, Maureen O'Hara, Gianina Pellegrini, Christopher Fry, David Lewit, Ruth Caplan

TRACK 5. A NEW ECONOMIC SYSTEM

Chair: David Lewit

P6 Pitzer College

In Sessions 1-6 auditors watch a variety of visionaries dialog to develop consensus on new or transformed institutions needed to achieve a humane, ecological, global economy by 2030. Auditors take over sessions 7-8 to revise visionaries' consensus whose perspectives include globalization, banking, wealth distribution, economic democracy, technology, military, change psychology, and movements.

Presenters: M. Poly Cleveland, Bruce Gagnon, Lilly Irani, Bernard Lietaer, Andrew G. Marshall, Maureen O'hara, Michal Osterweil, J. Phillip Thompson

TRACK 6. POLITICAL COLLAPSE

Chair: John Culp

Smith Campus Center, Rm 201

The group will analyze the breakdown of nation states and democratic governance as global capitalism dominates development, but also note positive developments and what may still be done at the national level. Most of the time will be devoted to promising movements and experiments especially at the local level such as public control over money creation and local food sufficiency.

Presenters: Freeman Allen, Michael Brackney, Ellen Brown, Kevin Clark, Tina Clarke, John Cobb, Sheila Collins, Kenneth Cousens, John Culp, Jack Eidt, Thomas Greco, Joe Hough, Gábor Karsai, Carl Herman, James Long, Joseph Lyons, Ashley Mazanec, Gayle McLaughlin, Sarah Nolan, Stephanie Price, David Stone, Olav Bryant Smith, Andre Vltchek, Yoshihiko Wada, James Waterhouse, Mark Edzel Whitlock

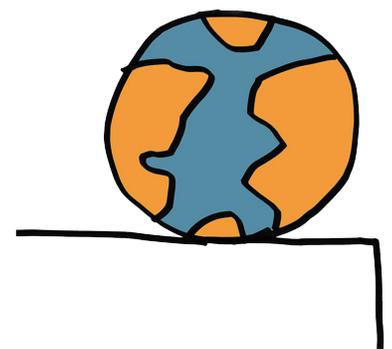
TRACK 7. ORGANIZING FOR CHANGE AND SUSTAINING INVOLVEMENT

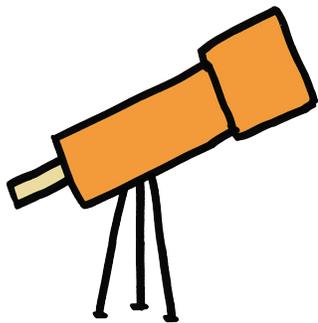
Chair: Roger Gottlieb

Frary, PDR South

The point of this track is the experiential life of the environmentally aware and active human being: how do we survive emotionally, morally, and spiritually when we are in the midst of a slowly, irrevocably unfolding disaster? Our sessions will not be social theory, but (as Kierkegaard might say) the 'existing individual'. Consider that each person at the conference has to confront the bad news and what it means for life on earth. How are we to remain active and alive, whole and sane, in the face of the truth?

Presenters: Roger S. Gottlieb, Linda Seeley, Tim DeChristopher, Thandeka, William Rutherford, Donna Orange





SECTION II

Not everyone who wants to change the world must become a philosopher. But on the other hand, philosophy is not just for philosophers.

Each of us acts against a backdrop of basic assumptions about the world that have us living out the results of philosophy whether or not we think about them, or participate in criticizing or shaping them.

Ideas at this level are so fundamental and important (they tell us, for instance, what is “common sense,” what in general we should aim for, what is doable) that without serious reflection, our economic, political, or educational thinking is not likely to change radically enough to avert catastrophic consequences.

In this sense, the value of philosophy is the kind of broad, “critique of abstractions” that Alfred North Whitehead named, and the wisdom-seeking we all have to engage in.

Currently, in the United States, Whitehead is hardly recognized as a philosopher. He taught in the philosophy department at Harvard only at the end of his career, having focused much of his prior energy on mathematical physics (he co-wrote with his student Bertrand Russell *Principia Mathematica* as well as several books developing an alternative formulation of the general theory of relativity). But he was convinced that serious thought in all fields needs to reflect on its philosophical assumptions, and worried that modern thought was particularly inept at doing so. He embodied the trans-disciplinary approach to education that is the hallmark of Pando Populus’s initiatives but can be anathema to those who are heavily invested in preserving academic specialties in isolated towers of thought.

Whitehead is the focus of the “Seizing an Alternative” conference because few recent philosophers were as interested as he in this broad understanding of philosophy – that is, big ideas that really make a difference in the world. Further, no other philosopher in the past century has so rigorously and systematically challenged assumptions of the modern world and proposed fundamentally ecological alternatives.

Whitehead called his magnum opus, *Process and Reality*, an essay in cosmology. Cosmology, in his understanding, offers a comprehensive view of the totality of things, including both the world studied by the natural sciences and the world of human experience and activity. On the whole, recent philosophers have found no place for this kind of synthetic activity, but for “Seizing an Alternative” it is of central importance.

Whitehead’s cosmology opens the door to discuss many topics that are neglected in most contemporary thought. Although “ethics” and “religion” were not the main foci of his attention, it has often been ethically and spiritually concerned people who have been especially appreciative of his integration of these concerns with the cutting edge of scientific thinking.

Whitehead is thus especially important to this collection of discussions because ethical and spiritual concerns are of central importance for responding to our crises even as the dominant schools of modern philosophy, along with our educational system and cultural life, have marginalized them. Further, much of what does go on under the rubrics of “ethics” and “religion” has become unattractive to sensitive people. Whitehead’s cosmology offers hope that matters of spirit can be integrated in an attractive way with science in a single coherent vision. This rethinking of ethics and religion is essential if we are to create a fully integrated and well-rounded ecological civilization.

(Continued on next page)

AN ALTERNATIVE VISION: WHITEHEAD'S PHILOSOPHY

(Continued from previous page)

A fundamental feature of the dominant forms of modern philosophy is treating each entity as if its essential being is self-contained. The only relations affirmed are “external relations,” that is, relations that do not fundamentally affect the entities that are related. For example, a book is related to a table by lying on it. But the book may be moved without fundamentally affecting the character of either the book or the table.

Ecological thinking, on the other hand, views the relations among things as essential to their being. These are “internal relations.” Whitehead calls them “prehensions,” and he shows how they fundamentally constitute all actual entities. He is in the fullest sense “the philosopher of ecological civilization.” Helping other philosophers to understand his unique contribution is an important step in breaking the habits of thought that have led modernity to self-destruction.

In this section his thought will be brought into interaction with other forms of philosophy that have, until recently, tended to ignore it. I believe that Whitehead’s philosophy is beginning to gain traction among contemporary scholars in philosophy. I hope to advance this process and also introduce discussions of Whitehead’s contributions to ethics and religion that connect this section with those that follow.

John B. Cobb, Jr.

SECTION PLENARY: “PHILOSOPHY IS NOT ONLY FOR PHILOSOPHERS”

Plenary Speaker: Helmut Maassen

Location: TBA



Dr. Helmut Maassen is an Adjunct Professor at the Institute of Philosophy at the Heinrich Heine University, Düsseldorf. He has taught philosophy and religion at several colleges and universities in the United States, Germany, and India. His areas of research include Indian Philosophy (Gandhi, Ambedkar); Metaphysics, especially Leibniz, Spinoza, Peirce and Whitehead; Philosophy of Religion; and Comparative Religion. He has published several books on Whitehead and Peirce. He is the editor of *European Studies in Process Thought*. Maassen is also a founding member of the German Whitehead Society.

SECTION CHAIR



Roland Faber, PhD, is Kilsby Family/John B. Cobb, Jr. Professor of Process Studies at Claremont School of Theology, Professor of Religion and Philosophy at Claremont Graduate University, Executive Co-Director of the Center for Process Studies, and Executive Director of the Whitehead Research Project.

TRACK 1.**WHITEHEAD AND ANALYTIC PHILOSOPHY**

Chairs: Dan Dombrowski & Don Viney

Seaver Commons, Rm 104

The dominance of analytical philosophy in the English-language world has led to Whitehead's virtual exclusion from most departments of philosophy. However, there are a growing number of analytical philosophers who recognize the value of dialog with Whiteheadians. This track will take up this dialog and seek to enlarge and advance it.

Presenters: Bogdan Rusu, Randy Ramal, Franz Riffert, Leemon McHenry, Ludwig Jaskolla, Godehard Bruentrup, George Shields, Donald Viney, Michael Epperson

TRACK 2.**WHITEHEAD AND CONTINENTAL PHILOSOPHY — A**

Chair: Helmut Maassen

Seaver Commons, Rm 103

Many European philosophers are interested in postmodern thought. This has been primarily that of the great French thinkers including Deleuze. Deleuze has spoken favorably of Whitehead and opened the door to discussion and collaboration. This track continues and develops this conversation.

Presenters: Vesselin Petrov, Alex Haitos, Denys Zhadiaiev, Regine Kather, Tamar Levanon, Joachim Klose, Elmar Busch, Stascha Rohmer, Maria-Theresa Teixeira

TRACK 3.**WHITEHEAD AND CONTINENTAL PHILOSOPHY — B**

Chair: J. R. Hustwit

Frank Hall, PDRW

There are many productive points of contact between Whitehead and the various European philosophical traditions informed by Kant, phenomenology, existentialism, and related trajectories. When faced with the interwoven economic, ecological, and political crises of the 21st century, what hope can European philosophy together with Whitehead offer the world? We will discuss approaches that gather insights from European philosophy and Whitehead in order to press those insights into the service of societal transformation. We will also worry the problem of the problem, namely how a historically contemplative discipline can bring about meaningful action.

Presenters: William Hamrick, George Lucas, Jeremy Fackenthal, Keith Robinson, Hollis Phelps, Alan Van Wyk, Aljoscha Berve, Dennis Soelch, Steven Shaviro

TRACK 4.**WHITEHEAD'S VALUE THEORY AND ETHICS**

Chair: Theodore Walker

Seaver Commons, Rm 102

Modern philosophies and visions of the world continue encouraging ecologically unsustainable practices. This track concerns Whiteheadian advances toward an alternative value and moral theory, and how Whiteheadian visions, along with other alternative visions, can encourage technological and moral guidance toward ecological civilization.

Presenters: Rem B. Edwards, Brian Henning, Kurian Kachappilly, Theodore Walker, Jr., Weiming Tu, Sze-kar Wan, Susan Armstrong, Martin Prozesky, Leslie A. Muray

TRACK 5.

WHITEHEADIAN PHILOSOPHY OF RELIGION

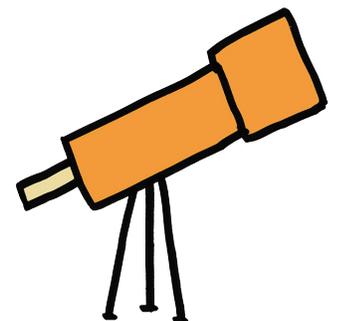
Chairs: John Quiring and Jea Sophia Oh

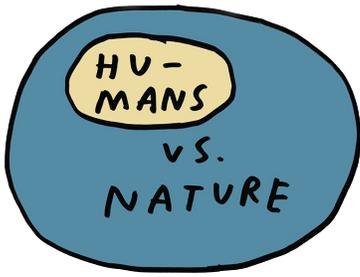
Frank Hall, Blue



This track will represent the achievement of Whiteheadian philosophy of religion and apply it to ecological civilization. It will identify Whiteheadian priorities within both APA and AAR conceptions of philosophy of religion; then address philosophy of religion concerns that arise within environmental studies, bio-philosophy, environmental philosophy, environmental ethics, religion-and-ecology, eco-spirituality, and eco-theology.

Presenters: John Borass, Roland Faber, Luke Higgins, Max Johnson, Hyodong Lee, Richard Livingston, Derek Malone-France, Sam Mickey, Jea Sophia Oh, John Quiring, Robert Smid, John Thatamanil, Anand Veeraraj, Don Viney, Anne Vroom





SECTION III

One of the strangest assumptions civilized humans make about nature is that we are somehow above it all.

We may admit that we are situated in the natural world, but still think more readily of the world as something to be used to achieve human goals than something of which we are really a part. Our disastrous treatment of our natural environment expresses a profound alienation from it.

Human beings have been alienated from nature for a long time. Hence a response that deals only with recent developments will not suffice. Still, alienation from nature is not built into human beings as such. For hundreds of thousands of years human differences from other species did not lead people to think of themselves as separate from nature. That sense of separateness seems to have developed with agriculture and the building of cities. Civilization is also citification.

Civilization led to almost complete alienation decisively through the European Enlightenment of the seventeenth century and its products: modern technology and the industrial revolution. Rene Descartes, who developed the Enlightenment vision most profoundly and influentially, is known especially for his radical dualism of the human soul, on one side, and mere matter in motion on the other. Animals and plants wound up being on the mere-matter-in-motion side of the equation.

Although the Enlightenment carried the alienation from nature to its extreme, it had other, more positive, effects. It encouraged critical thought about inherited habits and ideas and gave dignity to human beings. It supported the ideas of human rights and even of a fundamental equality of all human beings. In our desire to overcome our destructive relationship to the rest of the nature, we must be careful not to lose what we have gained.

In the nineteenth century, however, Charles Darwin showed that human beings are a product of biological evolution, so that they are fully part of nature. This opened the door to re-thinking nature as having some of the properties Descartes attributed only to the human soul. Alfred North Whitehead's philosophy and the "Seizing an Alternative" conference assume this response to the new understanding of how human beings came into being.

However, in making this move, we are working against the now dominant vision of our universities and our culture generally. The commitment of the sciences to methods associated with nature's purely objective existence (without a subjectivity of its own) was very strong. Instead of changing this approach to the rest of the natural world, scientists chose to study humans in the way they had previously studied the objects of human experience – as very complex machines. Where Descartes had objectified nature, post-Darwin human beings became objectified too.

Of course, the earlier decision to study nature as if it were purely objective and mechanical had proved very fruitful. The application of this method to the study of human beings has also proved fruitful.

Sadly, however, the fruitful decision about scientific method ended up shaping how we viewed the reality of what was studied. This had occurred previously with Cartesian "nature." It was thought not only to be profitably studied in terms of its objective and mechanistic aspects, but also, in its own reality, to be exhausted by these. To describe nature mechanistically was to say all that needed to be said. Similarly, the new implications of including human beings as objects of this kind of scientific study included the view that the full truth about human beings was limited to what could be studied in this objective way.

The result is that higher education now encourages people to think that human purposes, feelings, and actions really play no role in the world. They are, at most, side effects of the real physical and objective causes. There is no place for values in serious thinking.

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ALIENATION FROM NATURE: HOW IT AROSE



(Continued from previous page)

Thus, Enlightenment dualism was replaced in late modernity by reductionist monism. The Enlightenment led people to understand themselves as responsible citizens. The new reductionistic monism supported the industrial system that represents us as cogs in the wheel of the economic system.

Millennia of alienation from nature have had profound psychological effects, largely harmful. Some of these actually reflect changes in our brains. If we are to be healed from these wounds, we have much work to do.

At issue for an ecological civilization, then, are different fundamental ideas about the nature of the world we inhabit. It's the difference, as Alfred North Whitehead put it, between "nature lifeless" and "nature alive." If we deeply understand nature as a whole to be alive much as we experience ourselves as alive, we will richly experience our kinship with other living things, especially other animals. Perhaps, then, we can begin the healing process.

John B. Cobb, Jr.

SECTION PLENARY:

"HAVE YOU EVER WONDERED WHAT IT'S LIKE TO BE A MOUSE?"

Plenary Speaker: Nancy R. Howell

Location: Frank-Blue



Nancy R. Howell is Professor of Theology and Philosophy of Religion at Saint Paul School of Theology in Kansas City, Missouri. She earned a Th.M. and M.Div. at the Southeastern Baptist Theological Seminary and a Ph.D. and M.A. at Claremont Graduate School. Howell is Associate Editor of the *Encyclopedia of Science and Religion* and author of *A Feminist Cosmology: Ecology, Solidarity, and Metaphysics*. Her research and teaching explore the intersections of ethology, genetics, evolution, ecology, and theology with attention to the social location of the worldviews shaping the fields. She is a founding member of the prestigious International Society for Science and Religion. A long-standing supporter of professional societies dedicated to science and religion research, Howell served on the academic board of the Metanexus Institute and is a member of the Center for Theology and the Natural Sciences and the Institute on Religion in an Age of Science. She is a steering committee member for the Kansas City Religion and Science Dialogue Project and Vice President of the Highlands Institute for American Religious and Philosophical Thought—both projects are recipients of Local Societies Initiative grants for programming in science and religion.

SECTION CHAIR



Gene R. Wallace, PsyD, served as a parish priest in the Episcopal Diocese of Los Angeles for thirty years. He earned an MA in Historical Theology at Episcopal Divinity School, Cambridge, Massachusetts, and a doctorate in Clinical Psychology at California Graduate Institute, Los Angeles, California. In retirement, he is actively involved in the work and vision of the Center for Process Studies at Claremont School of Theology, Claremont, California.

TRACK 1.

WHAT IS CIVILIZATION AND WHAT ARE ITS CONSEQUENCES FOR HUMAN RELATIONS TO THE REST OF THE NATURAL WORLD?

Chair: Rosemary Radford Ruether

Lebus Hall, Rm 113

This track will examine the rise, nature, and effects of civilization, showing how far it is from the norm of ecological civilization. It will give special attention to the attitudes toward the natural world that it has expressed and fostered and the expressions of these attitudes in custom and practice.

Presenters: Phil McKean, Pat Patterson, Zayn Kassam, Dirk Van der Horst, Anand Veeraraj, Sarah Robinson, Rosemary Radford Ruether

TRACK 2.

(BILINGUAL) HOW HAVE THE ENLIGHTENMENT AND INDUSTRIALIZATION RESHAPED THE RELATION TO THE NATURAL WORLD?

Chairs: Zhihe Wang and Guosheng Wu

Lebus Hall, Rm 217

The European enlightenment emphasized science, individual liberty, and respect for persons, but neglected community and tradition. It intensified alienation from the rest of nature by treating it as different in substance (Descartes) and by developing industrial methods of exploiting it. The track will consider its effects in the West and its later effects on other cultures, especially China.

Presenters: Zhihe Wang, Rick Smyre, Jane Douglass, Rick Smyre, Andrew Schwartz, Ward McAfee, Guosheng Wu, Lili Song, Yuze Pang, Chunyao Men

TRACK 3.

LATE-MODERNITY AND ITS RE-IMAGING

Chair: Matthew Segall

Lebus Hall, Rm 201

The discoveries of geological deep time and biological evolution that emerged during the 18th and 19th centuries dealt a death blow to substance dualism, forcing humanity to make a fateful ontological decision: either, (1) re-imagine nature as ensouled or (2) re-imagine the human as a machine. This track will examine Western civilization's choice of the latter option, contrasting it with the former one.

Presenters: Tam Hunt, Christian de Quincey, Aaron Weiss, Matt Segall, Adam Robert, Nick Hedlund-de Witt, Grant Maxwell, Josefina Burgos, Sheri Ritchlin, Elizabeth Allison, Sean Kelly, David Steinrueck, Brian Thomas, Swimme, Richard Tarnas, Becca Tarnas

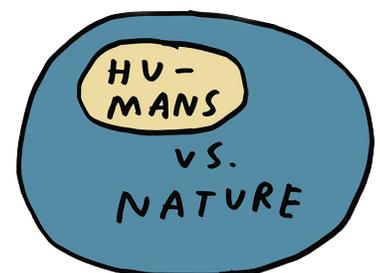
TRACK 4.

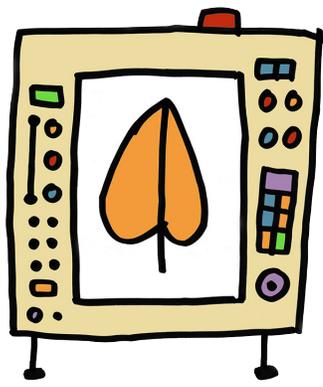
WHAT EFFECTS HAS CIVILIZATION, ESPECIALLY IN ITS CURRENT FORM HAD ON THE HUMAN PSYCHE?

Chair: David Roy

Lebus Hall, Rm 110

Alienation from nature has led to thoughtless destruction of the environment. It has also damaged human health. Studies of indigenous people have shown that their upbringing and cultural practices nurture a psychological wholeness to which moderns can only aspire. This suggests both that an ecological culture may require psychological healing and that it may be essential to real psychological health. CEUs available for this track to licensed mental health professions who are licensed by the California Board of Behavioral Sciences; we also will be applying for approval by the American Psychological Association. See track page for more information.





SECTION IV

IV

One main reason for our culture having used its science and technology so destructively against the natural world is a deep alienation from that world.

This is at least partly because the victorious Cartesian view of nature was materialistic and reductionistic. Descartes' dualistic metaphysics by no means initiated this sense of human beings as distinct from nature and above it, but his formulations have played a particularly important role in the world of science and technology. They have shaped our educational institutions and most of our academic disciplines into disjointed categories and disciplines. They have sometimes further contributed to alienation by asking us to reject common sense in our view of what is real.

Fortunately, recent discoveries of science have led to new and more adequate views of nature, views that relate nature to us in a quite different way than the alienating one we have become used to. Probably the areas in which the inadequacy of Cartesian science has become clearest are quantum theory, evolutionary biology, ecology and neuroscience. However, the creative edge across the board moves toward a different understanding. The thinking of philosopher Alfred North Whitehead is becoming increasingly relevant.

At this point the new understanding of the natural world still struggles to displace the Cartesian one that has dominated scientific thought for centuries. The scientific establishment tends to treat the new discoveries as "anomalies," and largely ignores their implications for basic assumptions. Within the academy, the overall change has only begun to get a toehold. But outside its walls, and with support of individuals within, a whole new vision of the natural world is emerging that opens up ways of thinking about the world as being more than simply collections of moving matter.

This new vision agrees with evolutionary thinking generally that what now exists has come into being through a long process. But whereas the now dominant theory implies that this has occurred through mechanical causes, and reduces what comes into being to new patterns of matter in motion, the new vision shows that novel realities are coming into being again and again. Each step in this long process has its own remarkable character.

I view each of these steps not only in itself but also in terms of the end toward which it has led. This wonderful world in which we find ourselves seems even more precious in view of the way it has emerged.

The sciences that are adequate to understanding the emergence of life and directed action in the world are important, therefore, for more than just getting our facts straight; they help us to know what it means to inhabit this planet. They prompt us to tell the scientific story in ways that are intrinsic to the natural world and our deepest experiences within it, while still allowing for the rigorous scientific study of nature. They represent a shift in understanding important for creating scientific conditions necessary for a thriving ecosphere.

John B. Cobb, Jr

RE-ENVISIONING NATURE; RE-ENVISIONING SCIENCE

SECTION PLENARY: "MIND VS. MATTER"

Plenary Speaker: Philip Clayton

Location: Claremont United Church of Christ

IV



Philip Clayton, PhD is the Ingraham Professor at Claremont School of Theology in Claremont, California. Clayton has taught or held research professorships at Williams College, California State University, Harvard University, Cambridge University, and the University of Munich. His research focuses on biological emergence, religion and science, process studies, and contemporary issues in ecology, religion, and ethics. He is the recipient of multiple research grants and international lectureships, as well as the author of numerous books, including *The Predicament of Belief: Science, Philosophy, Faith* (2011); *Religion and Science: The Basics* (2011); *Transforming Christian Theology: For Church and Society* (2009); and *In Quest of Freedom: The Emergence of Spirit in the Natural World* (2009). He also edited *The Oxford Handbook of Religion and Science* (2006).

SECTION CHAIR



Beth McDuffie is a doctoral student in Religion, Ethics, and Society at Claremont School of Theology and an instructor at Augustana College Sioux Falls. Her research interests are religion and science, religion and ecology, ecofeminism, and the roles of religion in responses to climate change.

TRACK 1.

TELLING THE STORY: SYSTEMS, PROCESSES, AND THE PRESENT

Chair: Zach Simpson

Mason Hall, Rm 001

We call for storytellers, artists, activists, and gifted communicators to join us in an open-ended, creative quest. Among others, we seek authors of fiction and poetry, gadflies, journalists, visual artists, cultural creatives, independent scholars, prophets and spiritual visionaries, and performance artists. Our goal is to listen to the sessions occurring around us, and then to begin to create new ways of expressing what it is that they are all pointing toward. We aim not to create new knowledge but to communicate powerfully, effectively, clearly.

Presenters: Lucy Wilson, Brian Swimme, Mary Evelyn Tucker, Paul Harris, Cynthia Brown, Lowell Gustafson, Sean Kelly, Linda Sheehan, Rick Tarnas, Sam Mickey, Kim Carfore, Adam Robbert, Christopher Chapple, Chris Ives, John Berthrong, James Miller, Heather Eaton, John Grim, Char Miller, Richard Norgaard, Elizabeth McAnally, Carl Anthony, and Paloma Pavel

TRACK 2.

INTUITION IN MATHEMATICS AND PHYSICS

Chair: Ronny Desmet

Mason Hall, Rm 005

Mathematics and physics need to be imaginatively re-envisioned by taking our deepest intuitions into account. Physicists focus on “lifeless nature” and hence exclude from their descriptions all characteristics of “nature alive” such as feeling, creativity, purpose, and value. By contrast, in these sessions we challenge the separation and turn the opposition between physics and intuition into a fruitful contrast.

Presenters: Ronny Desmet, Jean Paul Van Bendegem, Arran Gare, Henry Leonard Jr., Ron Phipps, Gary Herstein, Peter Fimmel, Hank Keeton, Michael Epperson, Timothy Eastman, Robert Valenza

TRACK 3.

SYSTEMS THEORY, COMPLEXITY THEORY, AND RADICAL EMERGENCE

Chairs: Michael Dowd, Dongping Fan, and Stuart Kauffman

Mason Hall, Rm 002

Short description: Systems theory, complexity theory, and emergence help biologists to understand the evolution of radical novelty. Together they stretch traditional conceptions of science. This working group begins with the groundbreaking contributions of Stuart Kauffman, who will be present. We examine these important resources in the biological sciences and the new vision of the biosphere that they are producing.

Presenters: Philip Clayton, Michael Dowd, Stuart Kauffman, Dongping Fan, Yiyu Liu, David Korten, Russ Genet, Katherine Piell Kauffman

TRACK 4.

BEYOND MECHANISM: THE EMERGENCE AND EVOLUTION OF LIVING AGENTS

Chair: Adam Scarfe

Mason Hall, Rm 004

We begin with the hypothesis that organisms are agents in the evolutionary process. The focus of the group is to explore how living agents emerged from so-called “inanimate nature” and how they evolved. Sessions will show how the hypothesis solves unsolved problems in the Neo-Darwinian synthesis and advances biological understanding of the natural world.

Presenters: Adam Scarfe, J Scott Turner, Gernot Falkner, Lawrence Cahoon, Philip Rose, Roger Briggs, Lukasz Lamza, Philip Tryon

TRACK 5. ECOLOGIES, BECOMING, NETWORKS, AND VALUE

Chairs: Robert Ulanowitz and Elizabeth McDuffie

Mason Hall, Rm 003

In this track we explore relationally-based ecological models and their implications for human life within ecosystems. Sessions will use non-reductive paradigms to illustrate new work on ecological processes and discuss the fruitfulness of these models, translating the science into value-infused narratives that can aid in forming an ecologically based civilization.

Presenters: Robert Ulanowicz, James Dow, John Kineman, Sally Goerner, Catherine Kleier, Jeffery Lockwood, Elizabeth McDuffie

TRACK 6. UNPRECEDENTED EVOLUTION: HUMAN CONTINUITIES AND DISCONTINUITIES WITH ANIMAL LIFE

Chairs: Spyridon Koutroufinis and René Pikarski

Mason Hall, Rm 006

This group considers the uniqueness of humans as one species among many others, using the lens of process thought. We look especially at the evolutionary divergence of the human race in order to offer a process-evolutionary perspective on the animal we have become — able to produce beauty and value while at the same time causing irreparable destruction to the biosphere.

Presenters: Julie Hui, Gernot Falkner, Matthew D. Segall, Terrence W. Deacon, Ara Norenzayan, Hillary Lenfesty, Spyridon Koutroufinis, Manuel Clemens, Sean MacCracken

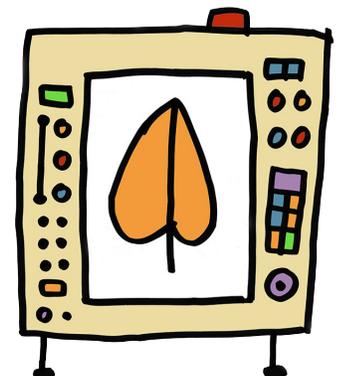
TRACK 7. NEUROSCIENCE AND CONSCIOUSNESS: TOWARD AN INTEGRAL PARADIGM

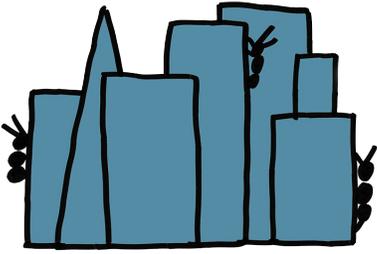
Chairs: Alex Gomez-Marin and Rod Hemsell

Mason Hall, Rm 011

In this track we will concentrate on moving aside obstacles and opening the doors for the emergence of a trans-subjective unity of consciousness and matter. Such an emergence is dynamic for both knowledge and action in the world. We presuppose that neuroscience without real philosophy doesn't actually study consciousness but only matter. Conversely, philosophical abstractions that do not attempt to touch ground with current neuroscientific findings often wander away from the urgent task of lessening the duality between the double-headed hard problems of "matter" and "mind." CEUs available for this track to licensed mental health professions who are licensed by the California Board of Behavioral Sciences; we also will be applying for approval by the American Psychological Association. See track page for more information.

Presenters: Philip Clayton, Rod Hemsell, Gordon Globus, Alex Gomez-Marin, Stanley Klein, Mike Epperson, Georg Northoff, Zach Mainen, Debashis





SECTION V

Although our alienation from nature is very deep it is not an inescapable part of being human. In part it is the result of erroneous thinking about the natural environment. Perhaps an ecological civilization is not impossible. Any discussion of ecological civilization begs the question of whether civilization can be ecological in any real sense, and whether we have the human and social resources to move meaningfully in that direction.

V

The question then arises as to what such a civilization would be like. Without a vision of where we need to go, our efforts are not likely to have the needed motivation or coherence. We need to open up discussion as to what an “ecological civilization” might mean. This will undoubtedly make clear that we have a very long way to go.

We cannot even begin to think of moving toward an ecological civilization as long as we suppose that the human goal is essentially acquisitive. This discouraging picture of human beings has played a large role in recent psychology and in social sciences. But new initiatives are emerging that paint a more promising view. One of these is positive psychology.

Any image of a sustainable world must consider its carrying capacity. This involves the kinds of consumption that make demands upon the world, but it also takes into account the number of people who are making these demands. The vast increase in population during the last century cannot be sustained. We must consider realistically how human population can be balanced with the survival of other species and of the human species as well.

Some people suppose that an ecological civilization is simply a sustainable one. I mean more than that, and believe that sustainability can actually be realized only when the world changes at deep levels. But sustainability is the sine qua non of what I, and those involved with Pando Populus and the “Seizing an Alternative” conference, seek.

A truly ecological civilization is one in which human beings understand themselves as one species among others. It is concerned both with every individual creature with which we share the planet, and with the ecosystem as a whole. It will give a great deal of attention to what we eat and how we produce it. And at every step it will consider how that which contributes to sustainability can also contribute to personal enjoyment and social well being.

While we can imagine what needs to come into being, we want also to celebrate and evaluate what is now happening that we can support and promote. Unless we find some connection between movements already occurring and the ecological civilization at which we aim, our visions become utopian in the fully negative sense.

John B. Cobb, Jr

ECOLOGICAL CIVILIZATION

SECTION PLENARY: "WHAT CAN WE HOPE FOR?"

Plenary Speaker: Sandra Lubarsky

Location: Bridges Auditorium



Sandra Lubarsky is chair of the Department of Sustainable Development, Appalachian State University. Before coming to Appalachian State University, Dr. Lubarsky created and established one of the first graduate programs in sustainability in the country, the M.A. Sustainable Communities at Northern Arizona University. In the fifteen years that she directed that program, she mentored more than 100 graduate students and served on numerous doctoral committees. She has authored and edited three books and dozens of essays. She is currently completing a manuscript on beauty and sustainability and the importance of beauty as a public value. For most of her time in the academy, she has been involved in efforts to bring the conversation on sustainability into higher education. She has served on many university committees and community boards with the intention of promoting programs and practices that contribute to the quality of community life.



SECTION CHAIRS



Angela Donnelly is a retired English Instructor from the California Community College system, having taught in universities in China, Thailand, and Cambodia. She practices Taiji, Qigong, and Chinese brush painting and is interested in sustainability in rural communities in China.



Charlene Tschirhart is with the Interfaith Coalition for Immigrant Rights. For over 40 years she has directed development efforts, public relations and communications activities with faith based communities working for social justice.

TRACK 1.

THE PSYCHOLOGY OF WELLBEING AND ITS ECOLOGICAL IMPLICATIONS

Chair: Jeanne Nakamura

Smith Campus Center, Rm 208

Psychologists have focused extensively on the causes and cures of illness. An ecological civilization needs to focus on what makes for sustainable human wellbeing. This shift is occurring, along with analogous developments in thinking about the goals of society and the economy. This track will comprise a working group to foster and better define how psychology, notably positive psychology and conservation psychology, may help to advance an ecological civilization.

Presenters: Donna McMillan, Holli-Anne Passmore, Susan Clayton, Matthew Ballew, Scott Roberts, Jeanne Nakamura, Mihaly Csikszentmihalyi, Gene Myers, Tim Kasser, June Gruber, Stephanie D. Preston, Ashley Whillans, Ryan Howell, Laura Musikanski, Julie Rusk, Kelly Biedenweg, Paolo Inghilleri, Marino Bonaiuto, John Fraser, Rachelle Gould, Stefano De Dominicis, Misha Voloaca, Beth Karlin, Kayla A. Cranston, Amanda Carrico, Louise Chawla, Allen M. Omoto, Nicola Rainisio, Rupu Gupta, Kyle Matsuba, Brittany Bloodhart, Jolina H. Ruckert, Nora Davis, Ezra Markowitz, Nathaniel Geiger, Matthew Ballew, Chris Egger, Scott Roberts, Olivia Zimmerman

TRACK 2.

SUSTAINABLE PRACTICE AND THE CULTURAL DIMENSIONS OF ECOLOGICAL HEALTH

Chair: Sandra Lubarsky

Pearson Hall, Rm 003

In order to overcome the managerial mindset of the modern world, practices of sustainability (e.g., forest restoration, fishery recovery, community development, etc.) must make values such as goodness and beauty central to their methodology. In this session we will explore efforts to make life-affirming values central to on-the-ground sustainability efforts.

Presenters: Nathaniel Barrett, Roman Bitsuie, Jana Carp, Pete A.Y. Gunter, William R. Jordan III, Sandra Lubarsky

TRACK 3.

POPULATION AND WOMEN

Chair: Marilyn Hempel

Pearson Hall, Rm 101

In 2011 the world topped 7 billion people—and kept right on growing. In the 1990s, worldwide efforts to provide family planning services slowed population growth, but that progress has stalled. The question is: what will be left of civil society and of the non-human life on Earth by the time human population finally stops growing. One vitally important response: give every woman and girl access to family planning.

Presenters: Zhang Xiuyu, Malcolm Potts, Bob Gillespie, Martha Campbell, Monty Hempe, Sterling Franklin, Sally Seven, Marilyn Hempel, Marilee Scaff

TRACK 4.

SEIZING AN ALTERNATIVE: THE FUTURE OF MEAT WITHOUT ANIMALS

Chair: Brianne Donaldson

Pearson Hall, Rm 102

This track explores “The Future of Meat Without Animals,” following recent financial and cultural endorsements of meatless meat companies by major public figures. Participants will address ethical, economic, agricultural, religious, cultural, and gender issues surrounding a future of meatless meat during the event as well as in pre-conference online forums.

Presenters: Brianne Donaldson, Ethan Brown, Brian Henning, Michael Anderson, Aaron Gross, Song Tian, Adam Wolpa, Jaya Bhumitra, Matthew Calarco, Steven McMullen, Zandra Wagoner, Christopher Carter, Rebekah Sinclair

TRACK 5.

AGROECOLOGY AS FOUNDATIONAL FOR ECOLOGICAL CIVILIZATION

Chair: Dean Freudenberger

Pearson Hall, Rm 202

When humans began to plough, they began to deplete and degrade the soil. Now its exhaustion is in view. To renew the soil while feeding humankind, we must reimagine and reinvent agriculture. This track will show how we can learn from nature to produce abundance while enriching the soil. It will consider how this urgent transformation can be effected.

Presenters: David Montgomery, Wes Jackson, Travis Cox, Dag Jorund Lonning, David Freudenberger, Douglas Kent, Dessa Q'UILA, Lynn Juarez, Ron Mittino

TRACK 6.

(BILINGUAL) BIRTH-PANGS OF ECOLOGICAL CIVILIZATION

Chairs: Barbara Muraca and Fubin Yang

Pearson Hall, Rm 203

The world as a whole is still dominated by people for whom the sustainability of wealth and power are more important than the sustainability of food and water. Still people are recognizing the need for radical change and creating movements to implement this change. This track will consider how what this conference calls for can build on what is already happening.

Presenters: Barbara Muraca, Joachim Spangenberg, Arran Gare, David Barkin, Shari Liao, Fubin Yang, Ute Stoltenberg, Rebecca Gonzales, Hank Keeton, Fan Meijun

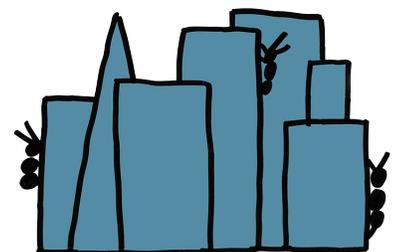
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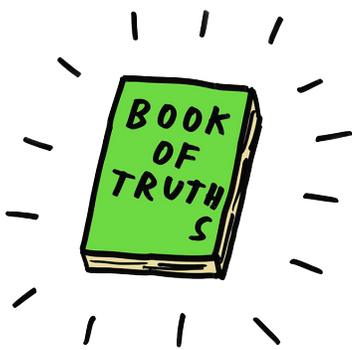
(MANDARIN LANGUAGE ONLY) CHINA AND ECOLOGICAL CIVILIZATION

Chairs: Xiaoting Liu and Tao Yang

Pitzer College

Scholars from China will present papers and exchange ideas as to the progress being made in China toward an ecological civilization along with projects and models for the future.





SECTION VI

Most of the deepest convictions and values that shape us to this day arose two and a half thousand years ago in a period that Karl Jaspers regarded as the “Axis” of human history. The traditions that arose in that period include Greek philosophy, the prophetic movement in Israel that gave rise to Judaism, Christianity, and Islam, Confucianism and Taoism in China, Hinduism, Buddhism and Jainism in India, and Zoroastrianism in Persian. These new developments thus include both philosophy and “world religions.” I call them the “Wisdom Traditions” or the “Axial Ways.”

VI The cities that gave their name to “civilization” demanded the loyalty of their inhabitants and those of the associated rural areas. This loyalty might be directed to the deity held to belong to that place or it might be demanded by the ruler, now considered divine. When one city conquered others, the god or the ruler of the victorious city became the god or ruler of the resulting empire. Thus “religion” and “politics” were inseparable.

At roughly the same time, in various parts of the civilized world, leaders arose who thought critically about what individuals should believe and how they should feel and act. These pioneers were critical of the cultures and religions of their time. They called for an understanding of reality that undercut simple acceptance of cultural mores and ultimate commitment to limited and parochial goods such as tribes, city states, and empires.

Others, convinced of the wisdom of what these leaders taught, became their followers and these drew still others into discipleship. Large communities and movements came into being. The message derived from their leaders was universal, but the followers often combined the new beliefs and practices with the existing cultures and politically-oriented religions. Still the new Ways were sufficiently independent of any particular locale and ethnicity that they crossed cultural boundaries and became global traditions.

The world religions are often viewed as having failed in their relations to culture, to one another, to science, and to the natural world. Although there is much justification for this criticism, the actual situation is far more complex, and in all these respects there have been dramatic changes for the better. Especially because the secular world offers no better option, we urgently need the further development and transformation of the great wisdom traditions if we are to build an ecological civilization. They should be re-imagined and re-invented – not discarded.

One reason for the conviction that the Axial Ways have an important contribution to make is that where they lose influence, lesser loyalties come back to the fore. In Europe the collapse of Christendom led to nationalism, colonialism, imperialism, and world wars. This is a return to the situation to which the original Axial thinkers responded 2,500 years ago with a protest against treating one’s own tribe or nation as sacred.

Today, the Axial Ways at their best still embody a bid for “world loyalty,” to use Alfred North Whitehead’s insightful phrase. They are opposed to sectarianism, nationalism, or escapism. Without world loyalty there is little possibility of establishing ecological civilization.

John B. Cobb, Jr.

REIMAGINING AND REINVENTING THE WISDOM TRADITIONS — A

SECTION PLENARY: “WORLD LOYALTY”

Plenary Speaker: Mary Elizabeth Moore

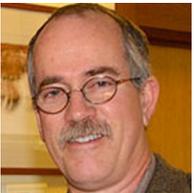
Location: Claremont United Church of Christ



Mary Elizabeth Moore is Dean of the School of Theology and Professor of Theology and Education, Boston University. Her passion is to journey with others to cultivate deeper faith, compassionate humanity, and a more just, peaceful, and sustainable world. She feels privileged to work toward those ends with colleagues in Boston University and around the world, especially in the practices of knowing the Holy, building justice, resisting violence, and caring for the earth. Her books include: *Teaching as a Sacramental Act*; *Ministering with the Earth*; *Covenant and Call*; *Teaching from the Heart*; and *The United Methodist Diaconate* (co-authored); plus three edited volumes, *Children, Youth, and Spirituality in a Troubling World*; *Practical Theology and Hermeneutics*; and *A Living Tradition: Critical Recovery of the Wesleyan Heritage*. She has engaged in interreligious relationship-building in local, professional, and academic settings and is presently working on a project to develop interreligious approaches to practical theology. Mary Elizabeth is married to Allen, and they have five wonderful children and eight fabulous grandchildren.



SECTION CHAIR



Rev. Jim Burklo is the Associate Dean of Religious Life at the University of Southern California, and also is Adjunct Professor of Public Policy at the USC graduate School of Social Work. An ordained United Church of Christ pastor, he is also the author of a weekly blog, “Musings”, and of four books on progressive Christianity and religious pluralism: *Open Christianity*, *Birdlike and Barnless*, *Hitch-Hiking to Alaska*, and a recent novel, *Souljourn*.

TRACK 1.

REIMAGINING AND MOBILIZING RELIGIOUS TRADITIONS IN RESPONSE TO THE ECO-CRISIS

Chairs: Chris Ives, Bill Leshner, and Joseph Prabhu

Lincoln Hall, Rm 01-109

We will primarily explore interreligious mobilization in response to the contemporary global eco-crisis. After delineating recent shifts in socio-religious consciousness, we will identify ecological resources in at least five religions and examine interreligious responses. We will consider what further reorientation and action are needed in response to the crisis.

Presenter: Sally Bingham, Patrice Brodeur, Rick Clugston, Mel Gottlieb, Henric Grape, Fletcher Harper, Victor Kazanjian, Chris Peters, Kusumita Petersen, Rita Sherma, Jihad Turk, William Vendley,

TRACK 2.

THE JEWISH CONTRIBUTION TO ECOLOGICAL CIVILIZATION

Chair: Jonathan Singer

Lincoln Hall, Rm 01-121

Judaism has given birth to Christianity and Islam, the world's two largest wisdom traditions, but it has also retained its distinctive identity. This track will discuss its own unique contributions to make to global thinking and practice in facing global crises. In doing so, it will consider the possible assistance of Whitehead.

Presenters: Brad Artsen, Rachel Adler, Shachrit, Jonathan Singer, Michael Lerner, David Seidenberg, Daniel B. Fink

TRACK 3.

ISLAM AND WHITEHEAD IN DIALOGUE

Chair: Jihad Turk

Lincoln Hall, Rm 01-122

Presenters and discussants will explore metaphysical propositions abundant in classical Islamic theological discourse that intersect with ideas of process thought. Topics that will be addressed include divine sovereignty and human agency, causality and atomism, the nature of evil, evolution, environmental stewardship, and an Islamic conception of holistic education and human development.

This track will thus provide an important opportunity to bridge Western and Islamic intellectual traditions, identifying the cross-currents that have existed beneath the surface of history for centuries. By expanding the conversation in this manner, it is hoped that a collective ethos can be supported for addressing the pressing ecological and sociological challenges faced by humankind in today's world.

Presenters: Joseph Prabhu, Mel Gottlieb, Heather Eaton, Rita Sherma, Chris Ives, Bill Leshner, Sally Bingham, Patrice Brodeur, Rick Clugston, Henric Grape, Fletcher Harper, Victor Kazanjian, Chris Peters, Kusumita Petersen, Jihad Turk, William Vendley

TRACK 4.

ISLAMIC RESPONSE TO THE GLOBAL ECOLOGICAL CRISIS

Chair: Ozgur Koca

Lincoln Hall, Rm 01-125

This track will discuss how spiritual and intellectual accumulation of Islamic tradition can nurture, today, a constructive environmental consciousness and ethics. A particular attention will be paid to the practice and message of the Prophet of Islam, contemporary Muslim thinking about ecological problems, and the possibility of a dialogue between the Whiteheadian process thought and Sufi metaphysics.

TRACK 5.

THOMISM AND WHITEHEAD: PARTNERS OR OPPONENTS?

Chair: Joseph Bracken

Lincoln Hall, Rm 02-114

A conversation among scholars familiar with both classical and Whiteheadian philosophy and theology with an eye to assessing the similarities and differences in overall world view. The goal is not to produce a synthesis of the two cosmologies but to establish a common ground where fruitful dialogue can take place.

Presenters: Palmyre Oomen, Thomas Hosinski, Robert Neville, Robert Masson, Marc Pugliese, William Hamrick, Roland Cazulas, Hans-Joachim Sander

TRACK 6.

THE ROLE OF WHITEHEAD IN INDIGENIZING CHRISTIANITY

Chair: Andre Cloots

Lincoln Hall, Rm 02-116

This track deals with the relevance of Whitehead for the development of Christian thinking in different continents and cultures, all over the world. To what extent has Whitehead's philosophy contributed to the 'inculturation' of Christianity and what are its potentialities (and/or maybe its inconveniences?) in this regard?

Presenters: Mgr. Thibangu, Joseph Mabika, Mutunda, David Ongombe, Thomas Padiyath, Valerian Mendonca, Kalloor Scaria, Kenneth Masong, June Castaneda, Jung Mo Sung, Raimundo Barreto, Tokiuki Nobuhara, Jan Van der Veken, André Cloots

TRACK 7.

RECLAIMING LOVE FOR PARADISE HERE AND NOW

Session leader: Rebecca Parker

TBA

The times urgently require religious communities and spiritual practices that foster engagement, sustainability and joy. Based on the ground-breaking work in *Saving Paradise: How Christianity Traded Love of This World for Crucifixion and Empire* (Rita Nakashima Brock and Rebecca Parker, Beacon Press, 2008), this track will draw on the wellspring of early Christian visual culture and ritual to forge an alternative ecclesiology---one that redresses the tragic legacies of crucifixion-centered theologies that have sacralized violence against human lives, communities, cultures, and eco-systems.

Presenter Kah-Jin Jeff Kuan, Stephanie May, Cynthia D. Moe-Lobeda, Sheri Prud'homme, Hanalei Parker

TRACK 8.

A NEW WAY FOR A NEW DAY

Chairs: Tripp Fuller and Brian McLaren

Lincoln Hall, Rm 01-135

There are many people who care about faith but are alienated from traditional institutions and doctrinal formulations. Among those who have given leadership to these people are Brian McLaren and Tripp Fuller. They will discuss both the beliefs and the potential communities among them.

Presenters: Lisa Gasson, Timothy Burnette, Austin Roberts, Callid Keefe-Perry, Bo Sanders

TRACK 9. CHRISTIAN PROCESS THEOLOGY

Chair: Bruce Epperly

Studio Arts, Rm 122

Theology is the field in which Whitehead's influence has been most fully developed. This track will show how that has been expressed and assess the current problems and potentials of process theology. It will consider next steps in its development.

Presenters: Bruce Epperly, Clemette Haskins, George Hermanson, Sherri Kling, Tom Oord, Curtis Rigsby, Martha Rowlett

TRACK 10. READING THE BIBLE FOR THE SAKE OF THE WORLD

Chair: David Lull

TBA

VI The Bible, globally the single most influential book, has often been used in ways that are destructive of human wellbeing and the natural environment. It has also been used in very positive ways. This Track will explore how to strengthen its positive potential at this historical juncture. Papers in its eight sessions address the following topics:

- "The Bible and Ecological Justice"
- "The Bible and Empires"
- "The Bible and Economic Justice"
- "Green Teaching and Reading of the Bible"

With the exception of the common lecture for Section VI (Friday, June 5, 11 a.m. – 12:30 p.m.) and the Track 10 Keynote Address (Saturday, June 6, 11 a.m. – 12:30 p.m.), session in Section VI, Track 10 will be conducted in seminar style, with papers circulated in advance and briefly summarized in the sessions, to maximize discussion.

Presenters, Responders, Scribes, Presiders: Steed Vernyl Davidson, Robert K. Gnuse, Theodore Hiebert, Carol Johnston, Laurel Kearns, Kah-Jin Jeffrey Kuan, Richard H. Lowery, David J. Lull, Dennis R. MacDonald, Néstor Oscar Míguez, Ched Myers, Jorge V. Pixley, Russell Pregeant, Ágabo Borges de Sousa, Marti Steussy, Marvin A. Sweeney, Sam Thomas

TRACK 11. CAN MORMONISM CONTRIBUTE TO ECOLOGICAL CIVILIZATION?

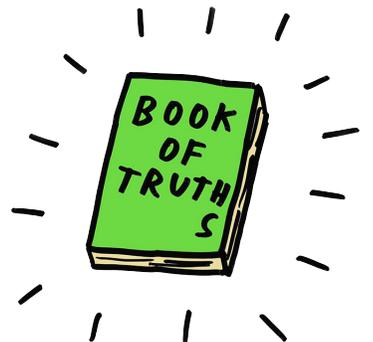
Chairs: James McLachlan & Dan Wotherspoon

TBA

Mormonism may be the most successful new religion of the past two centuries. Today it is a significant part of the global religious scene. Many Mormons want to participate in the creative response to current crises, and some find help in Whitehead in this regard. This track will discuss the resources of this community for an Ecological World View.

Presenters: James Mclachlan, Dan Wortherspoon. Rachel Whipple. Lori Taylor. Jim Smithson. Robert Rees. Nelda Kerr. Micheal Lewis. Steven Peck

NOTES:





Section VII

The philosopher Alfred North Whitehead gave a number of definitions of what he called “rational religion.” One of these is “the art and theory of the internal life.” Of course, the great teachers about the internal life emphasized that it profoundly affected the outer life of people. This discussion will focus on these teachers and the ways in which their thought can be made relevant in the present global situation.

All the great thinkers of the Axial age reflected about human life both in terms of outer relations and interior development. The Hebrew prophets focused on outer relations, calling, above all, for justice in human societies. Judaism, Christianity, and Islam are especially inspired by the prophets and are often called “the Abrahamic traditions,” since the Hebrew prophets saw themselves as standing in a history going back to Abraham. All these traditions are concerned with the cultivation of the inner life. But the systematic and articulate description of the inner life, together with the idea that we can choose to shape it, is the achievement especially of the Axial thinkers of South and East Asia. Although all the Axial thinkers are focused on the human spirit, what today most people mean by “spirituality” is the ordering and enriching of the interior life to which India and China contributed so much.

Too often today, one or another of these traditions is adopted and adapted as a means of achieving personal serenity without relevance to the global reality. Even in this form they can make significant contributions. But like the Abrahamic traditions, they, too, need to be re-imagined and re-invented. They were developed without sufficient regard to the embeddedness of human existence in the natural world. We need their re-development in the context of our new awareness of what we are doing to our environment.

One tradition that is not usually thought of in terms of spirituality is Greek philosophy. Actually, many of the Greek philosophers were quite concerned to guide the shaping of the inner life. The chief heir of Greek philosophy in the Roman world was Neo-Platonism, which can readily be understood as a spiritual movement.

I am including Greek philosophy here because it arose during the same period and is an extremely important contributor to global wisdom. However, by its nature it is important more in its stimulation of fresh thinking about reality and human life than in creating ongoing communities of followers and practitioners. Many who call themselves “philosophers” today do not seek to play the role of guides to life or to responding to urgent global issues. But some do. They seek to respond to personal need to think clearly and well about life and the global crisis by independent reflection of the sort engaged in so brilliantly by the Greeks. Actually this was the role of Whitehead himself, and some of those whose work is most promising were influenced by him.

However, there is another source of wisdom that today increasingly shows its relevance. There are still communities of indigenous people who have eschewed “civilization” and maintain traditions continuous with practices and attitudes developed long before the rise of civilization. It was just this civilization that created the alienation from nature. The Axial traditions arose in the context of civilizations and for the most part participate in their focus on intra- and inter-human issues while marginalizing the issue of relation to the rest of nature.

But indigenous communities scattered over the planet reflect a wisdom not found in any of the Axial ways – a wisdom that could prove profoundly important to us today. We are just beginning to listen seriously to the long-ridiculed bearers of this wisdom. I hope that those who share with us will be patient with our obtuseness.

John B. Cobb, Jr

Reimagining and Reinventing the Wisdom Traditions — B

SECTION PLENARY: "SPIRITUALITY"

Plenary Speaker and Section Chair: Ignacio Castuera

Location: Little Bridges



The Rev. Dr. Ignacio Castuera has had a long career of teaching and activism. Ignacio received his doctorate from Claremont School of Theology and has held a variety of positions during his long career. From local congregations, to courses in theology. Counseling Psychologist at UCLA, Los Angeles District Superintendent of the United Methodist Church, National Chaplain for Planned Parenthood and Director of Social Service Ministries with All Nations Foundation. During the early years of the AIDS pandemic Ignacio was very active in AIDS Project Los Angeles where he functioned as a volunteer treasurer. Lately

he served in the Freedom to Marry Board.

TRACK 1.

HINDU AND INDIC PERSPECTIVES ON SUSTAINABILITY

Chairs: Jeffery Long and Rita Sherma

Carnegie Hall, Rm 12

This track is on Applied Dharma which is an emerging vision that functions through integrating principles from the indigenous Indic knowledge systems that evince an ecological consciousness which can support sustainability, contemplative action, pluralism, inclusivism, and the assimilation of organic approaches into various fields in order to foster transformative ideas and action leading towards a more stable, equitable, and holistic worldview. It seeks to identify and spread the knowledge of the most universally applicable and currently relevant Indic traditional insights which, together, form an extensive, related, organized and comprehensive network of alternate ways of knowing and understanding nature and our place in it.

Presenters: Loriliai Biernacki, Kusumita Pedersen, Debashish Banerji, Rita Sherma, Veena Howard, Lidiya Potapenko, Vinayak Bharne, Deepak Shimkhada

TRACK 2.

SIKH VALUES FOR AN ECOLOGICAL CIVILIZATION

Chair: Ravneet Singh

Pearson Hall, Rm 02

Under leadership from the EcoSikh movement this track will share how the values of the Sikh path of spirituality can contribute to deal creatively with the ecological issues confronting humanity. Sikh Gurus have always believed that humanity has an innate sensitivity to care for the environment. Along with other Wisdom traditions, Sikhs affirm that earth is our Mother and it must be revered and protected.

TRACK 3.

HOW DOES BUDDHIST NONDUAL PROCESS THOUGHT RESPOND TO THE GLOBAL CRISIS

Chair: Lourdes Arguelles

Avery 201, Pitzer College

Westerners, especially process thinkers have come to appreciate nondual thought and to hope that it will help the world to overcome its alienation from nature. Buddhists developed rigorous nondual thinking two and a half millennia ago. This track will ask what a variety of forms of Buddhism have experienced and learned that can give guidance to us today.

Presenters: Larry Ward, Peggy Ward, Lama Thubten Nyima, Kusala Bhikshu, Hozan Alan Senauke, Charles Tenzin Fletcher, Caitriona Reed, Michele Benzamin Miki, Tetsuo Unno, Dickson Yagi, Ruben Habito, Jeremy Hunter

TRACK 4.

(BILINGUAL) CONFUCIAN THOUGHT AND WHITEHEAD

Chairs: John Berthrong and Haipeng Guo

Carnegie Hall, Rm 11

In China there is a widely felt need for new foundations for culture and life. Many are seeking these in a renewal and development of classical Chinese thought, exemplified especially in Confucius. Others have found a home in constructive postmodern thought, exemplified especially in Whitehead. This track will consider how these differ, but also how they may support each other.

TRACK 5.

THINKING INDEPENDENTLY IN THE TRADITION OF CLASSICAL GREECE

Chair: Donald Crosby

Carnegie Hall, Rm 110

Sixteen speakers will present current philosophical perspectives on a number of subjects, including relations of present philosophy to the Greek philosophical heritage, varieties of process thought and its applications, philosophy of nature and other metaphysical topics, and ways of recognizing and overcoming destructive effects of anthropocentrism on nonhuman creatures and their environments.

Presenters: Robert Cummings Neville, Kathleen Wallace Friday, Lawrence Cahoon, Leemon McHenry, David E. Conner, Eric Steinhart, Anna-Case Winters, Jerome A. Stone, J. Thomas Howe, Karl E. Peters, Nancy Howell, Patrick Shade, George Allan, Pete A. Y. Gunter, Demian Wheeler, Donald A. Crosby

TRACK 6.

THE CONTRIBUTIONS OF INDIGENOUS WISDOM

Chair: Chris Daniels

Carnegie Hall, Rm 107

Historically the Indigenous peoples of the world have the longest and best track record for living ecologically. This track will be exploring the alternative ways of understanding and knowledge that Indigenous people have to offer in moving all of us toward an Ecological Civilization, and how that parallels Whiteheadian process thought. CEUs available for this track to licensed mental health professions who are licensed by the California Board of Behavioral Sciences; we also will be applying for approval by the American Psychological Association. See track page for more information.

Presenters: Ignacio Castuera, Chris Daniels, John Grim, Helen Hye-sook Hwang, Jeannette Armstrong, Jaki Daniels, Oyunbaatar Tseren, Danil Mamyev, Almaz Akunov, Danny Blackgoat, Ceremonial Elder, Julia Bogany, Mark Acuna, Bill Pheiffer

TRACK 7.

THE CONTRIBUTIONS OF AFRICA

Chair: Toni Bond Leonard

Carnegie Hall, Rm 214

The people of Africa have been heavily affected by Europeans. Nevertheless, many of them are still deeply rooted in their distinctive culture. This has given them astonishing capacity of survival through exploitation and slavery. Both in Africa and in the diaspora it continues to express a wisdom with great significance for all. Its distinctiveness and power need clarification and fuller recognition.





SECTION VIII

Broadly speaking education is the process through which a culture shapes its children. Through most of history it has taken place most basically in homes, but this has been supplemented by communities and the larger public. Where they have come to dominance the Axial traditions have played a large role. They have often used schools, but even where these have been supported, they have played a secondary role. However, in the modern secular world, schooling has taken over the dominant role in education. Most of it is controlled by the state.

There has been too little reflection on this situation. Historically, education has been at least as much about values as about facts and skills. To live without conscious values is to fall short of being human. Schooling inevitably communicates values, and by failing to encourage reflection about them, it fails to make them conscious or effective. This reflects the situation of the modern secular state, which is in general unclear about its values. The situation differs from country to country. I will take the United States as an example.

Prior to World War II, the United States was in fact dominated by the values of modern Protestant Christianity. These were derived from ancient Israel, ancient Greece, and the Enlightenment. In education they expressed themselves most clearly in liberal arts colleges, but they also affected the public schools.

Since World War II it has become clear that this dominance of modern Protestantism is not acceptable. Much of the nation is Catholic, Jewish, atheist, Buddhist, Islamic, etc., etc. Public institutions should not be biased in favor of any one of these traditions.

Many Americans assumed that there are common sense values that would still be communicated to their children when the schools were freed from sectarian influence. To some extent this is true in the public schools. Certain forms of behavior are required in order that students get along with one another and pay attention to the teachers. Students are taught not to cheat. They are encouraged to accept authority without much questioning. They are socialized to be patriotic. They are taught that “values” and “religious beliefs” are a private matter not to be brought into the classroom. They are led to think that knowledge of facts and the attainment of skills are of primary importance. Clearly they are in fact being socialized into the acceptance of certain values.

Once students are socialized into the role of students, the values required to be good students are taken for granted. Higher education celebrates itself as “value-free.” However, in fact the “best” universities teach students that the supreme value is research. The topic on which research is done and the use of its product are matters of indifference. The university serves whoever will pay for the research. The students are attracted to the university on the grounds that they will earn more by completing a university program. In short, the default value, when the values of the Axial traditions are set aside, is money.

This is not the outcome that those who opposed Protestant hegemony had in mind. It is diametrically opposed to ecological civilization. For those who want to steer our nation and others away from the precipice toward which the world is heading, reconsideration of our schooling system must be a very high priority. What would happen if we collectively decided that instead of freeing education from all values except money, we directed education toward building an ecological civilization?

This discussion aims to treat the role of the home and local community in education, asking how far this can and should extend. It will also consider public schools and universities, and ask about how teaching and learning best occur. The discussion will also extend to one specific focus of education that is currently gaining ground and is particularly promising, teaching compassion.

John B. Cobb, Jr.

REIMAGINING AND REINVENTING EDUCATION

SECTION PLENARY: "ARE WE REALLY RELATED?"

Plenary Speaker: Franz Riffert

Location: Claremont United Church of Christ

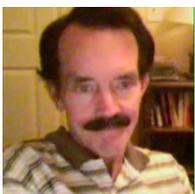


Franz Riffert is University Professor at the University of Salzburg, School of Humanities, Department of Educational Research and Sociology. Specialties include the philosophical foundations of educational science.

SECTION CHAIRS



Linda Handelman, PhD, is an associate professor of philosophy at Pasadena City College. For many years at PCC she was successfully developing The Philosopher-Citizen Institute, an organization devoted to demonstrating how to use the discipline of philosophy to help busy, caring citizens deal with today's complex social issues. Dr. Handelman's research and writing focuses on rebuilding philosophy as a home for holistic, integrative thinking, by highlighting contributions of American philosophy as well as Eastern thought.



Thomas McElvain is a graduate of Claremont School of Theology and is a long-time member of the Center for Process Studies. He cares deeply about education and strongly supports the need to revitalize the educational process at all levels. Tom's current interest include Astro-Biology and Solar System models which expand diameter of the terrestrial ecosystem to Heliosphere; assuming ecosystem is scale-invariant.



TRACK 1. HOME AND COMMUNITY-BASED EDUCATION

Chairs: Carol Toben and Harrison Smith

Crookshank Hall, Rm 1

In an ecological civilization, local communities will take more responsibility for themselves while also nurturing a world loyalty ethos, the definition of 'religion' according to A.N. Whitehead. In environmentally wise communities, creative approaches to making and keeping connections, learning relevant skills, information, and knowledge, have and will spring forth as needed. A given community will have various viewpoints which will be at odds at times, but will hopefully share some common vision of thriving amidst the needs and values specific to location and culture. The way a community approaches the learning needs of its children and adults is pivotal to its ability to work out ways to move forward together.

It is incredibly difficult to collectively change the ideas we share about schools, what they are for, and what kinds of learning are most valuable. Careers, institutions, ways of life and patterns of family organization are all bound up in the way we think of schools. But courageous and creative alternatives abound, and deserve to be acknowledged as legitimate, valuable, and even in many ways repeatable. These examples of healthy, effective and compassionate learning communities and life ways are our hope for the future.

Presenters: Shilpa Jain, John Sweeney, David Marshak, Tom Welch, Moe Zimmerberg, Harrison Smith, Carol Toben

TRACK 2. SCHOOLS FOR CHILDREN

Chairs: Tom Welch and Brian Flannery

Crookshank Hall, Rm 1

To reimagine and reinvent education means to have the courage to step back and take a thoughtful look at how we see ourselves, our children and our responsibilities in a truly connected world. At its core, modern education has been about fracturing the world. We have broken learning into disciplines, broken disciplines into subjects and subjects into a series of fragmented pieces in fragmented places. Each of these fractured elements has been divided along national, state, local and school lines. This track consists of many ideas, but they are ideas which call forth new ideas. This track speaks to the necessity of ideas for healing a fractured view of learning; ideas which call for healing the fracturing that has occurred across countries, disciplines and learners. As Whitehead noted, "our existence is more than a succession of bare facts" and this track looks at ways to connect, renew and reimagine our fundamental approaches to education and learning. We must question and challenge the wisdom of educational policy being based on economic competition and finding success in a globalized economy. Instead, cooperation and collaboration within this framework should be our new driving forces. There are many world issues to tackle, how is education preparing students? Is the American Dream a renewable source of inspiration? The US education system must come together in supporting the education of the next generation of globally competent leaders. Our children need a new dream, a Global Dream. We must give students the tools to heal the lands, so they may plant new ideals. Tom Welch, Brian Flannery, Dane Ramshaw and David Marshak are among the educational visionaries who will be nourishing Pando Populus with new ideas to contribute to our growing, evolving, learning community.

Presenters: Shilpa Jain, John Sweeney, David Marshak, Tom Welch, Moe Zimmerberg, Harrison Smith, Carol Toben

TRACK 3. HIGHER EDUCATION

Chairs: Marcus Ford and Stephen Rowe

Crookshank Hall, Rm 8

How can our colleges and universities best meet the intellectual and human developmental challenges of an ecological civilization? The focus of this track will be on liberal arts education, but it will also consider issues such as training professionals, research, and educating liberal arts teachers. Hopefully, one session will be co-convened with the Teaching Compassion track.

Presenters: Marcus Ford, Stephen Rowe, Howard Woodhouse, Elizabeth Minnich, Robert Neustadt, Laura Gardner, Elizabeth Minnich, Brenda Montjoy Sorkin, Kimberly Rae Connor, David Halfand

TRACK 4. (BILINGUAL) TEACHING AND LEARNING

Chairs: Mary Elizabeth Moore, Hengfu Wen, and Na Li

Crookshank Hall, Rm10

Currently, schools focus on how to transfer information and skills that will help individuals operate successfully in our technologically complex society. But, we must continue to explore what true learning actually involves and what is most important to learn. This track will explore how to restore the development of moral feelings as an essential component of the learning process.

TRACK 5. LEARNING COMPASSION

Chair: Patricia Taylor

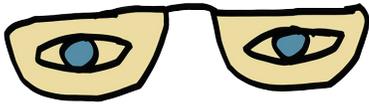
Crookshank Hall, Rm 210

Currently there are moves to teach fundamental values and relational skills in a variety of contexts. We have singled out the learning of compassion as an extremely important supplement to add to existing educational programs. We have found that compassion can be taught; therefore, it certainly should be taught. Track 5 explores innovative approaches to teaching compassion.

Presenters: Carolyn Thompson Brown, Frank Rogers, Laura Schroeder, Zandra Wagoner, Patricia Arah Ann Taylor, Amy Demyan, Paul Nelson, Betsy Perluss, Susan Snyder, Molly Cox-Esquivel

VIII





Section IX

The wisdom traditions or Axial Ways all re-imagined and re-invented the pursuit of wholeness of body, mind, and spirit. Unfortunately, in the modern West, the communities that consciously continue those traditions have been distorted by their acceptance of Cartesian dualism and the fragmentation this introduced. They have focused on the spirit and largely turned over the understanding and shaping of body and mind to others (the body, say, to the gym, the mind to the school). An ecological civilization would end the reign of Descartes and put body, mind, and spirit back together again. As another Section focuses on schools and, therefore, especially the mind, this Section while certainly concerned with the mind, focuses on body and spirit.

By now, the connection between body and spirit has come to be a familiar part of popular American culture. Westerners have learned from India and China that breathing and bodily movements contribute to spiritual realization. From many sources we know that psycho-spiritual problems express themselves also physically.

Most of this discussion has been kept out of the schooling system, which is still committed to Cartesian dualism, but complete exclusion has not been possible. Study of sex and gender, for example, cannot be entirely omitted, and the effort to treat them as simply physical or simply mental has failed. They remain for the academic mainstream a marginal mystery, but for flesh-and-blood people they are of central importance.

We have learned that Western medicine, based on dualism, has accomplished a great deal, but has also failed in relation to many factors related even to bodily health. Chinese and Indian medicine, based on very different views of the human body, are also effective. We await the integration of multiple healing techniques whose complementarity can be understood when we recognize the unity of mind, body, and spirit.

Nowhere are challenges to modern assumptions stronger than the findings of what is called, in Cartesian culture, the paranormal or parapsychological. The Axial Ways all have accounts of many events, especially healings, that are viewed by Cartesians as “supernatural” and therefore incredible. These events certainly show that the real world is not adequately described by Descartes.

For those who reject Cartesian materialism, our understanding of the world is enriched by evidence for action at a distance and awareness of dimensions of reality not accessed by the sense organs. Despite the vast evidence for events that cannot be explained in Cartesian terms, the university has largely excluded them from reconsideration on a priori grounds. This evidence should be included as a significant contribution to our understanding of ourselves and of the world in which we live.

But while events of this kind are witnessed in all the religious traditions, they are not primary. These traditions tend to focus on worship or on one or another spiritual discipline. The frequent repetition of these activities affects the psychic life in different ways. We need to evaluate these effects.

I judge that the most promising single movement today working for ecological civilization is eco-feminism. It fits well in this discussion here because this movement clarifies and strengthens the unity of body, mind, and spirit. It also encourages re-thinking everything from this perspective and offering a perspective hardly distinguishable from the one developed by those most influenced by Alfred North Whitehead, except in its addition of reflection about gender.

John B. Cobb, Jr.

Reimagining and Reinventing Bodily-Spiritual Health

SECTION PLENARY: "DO IDEAS MATTER?"

Plenary Speaker: John Sweeney

Location: Thatcher Music Hall, Lyman



John Sweeney received his PhD from Claremont School of Theology (CST); his dissertation was published under the title, "I'd Rather Be Dead Than Be a Girl." He served as Executive Director of the Center for Process Studies at CST over the period of 2000-2013, and for much of that time was also an adjunct faculty member in process theology. He has recently retired and is living in Huntingdon Valley, PA and is teaching occasional courses.

SECTION CHAIR



Bob Ireland trained in theology (MA/DMin) serving UMC & UU communities, and Medicine (MD/ Aerospace Medicine/Psychiatry). For many years he was a clinician leader in the USAF and DoD regarding mental health policies, frequently addressing military mental health issues including suicide and PTSD and coordination of policies with SAMSHA and the VA. Honors include Alpha Omega Alpha, Defense Superior Service Medal, Flight Surgeon of the Year, and helicopter rescue awards.

IX

TRACK 1.

BODIES COUNT: EMBODIMENT AND THE EFFECTS OF BODILY ACTIVITY

Chair: Beth Johnson

Carnegie Hall, Rm 109

Obstacles to realization of our embodiment occur in racialized, speciesed, gendered, abled, and sexually-oriented bodies with historical, ethical, spiritual, and practical implications for whose bodies are valued. Play, dance, body-centered practices, and Theatre of the Oppressed techniques for social justice through rallies and civil disobedience can be empowering and transformational.

Presenters: Elizabeth Rhea, Catherine Rowlee, Lisa da Silva, Kwazi Nkrumah, Gianluigi Gugliermetto, Michael Mufson, Ingrid Trovão

TRACK 2.

RETHINKING "SEXUALITY"

Chair: Gianluigi Gugliermetto

Hahn Hall, Rm 107

Traditionally serving societal lineage and inheritance, with women's non-reproductive sexual activity repressed, "sexuality" is understood today as a contribution to full self-expression and enjoyment. Whiteheadian thought offers ways to deconstruct "sexuality," reframing ideas of eros, friendship, sexual relationships, and sexual identities, while making apparent the promises and pitfalls of the modern eroticized body in terms of violence, morality & religion. CEUs available for this track to licensed mental health professions who are licensed by the California Board of Behavioral Sciences; we also will be applying for approval by the American Psychological Association. See track page for more information.

Presenters: Jake Erickson, Robyn Henderson-Espinoza, Gianluigi Gugliermetto, Jared Vazquez, Robyn Henderson-Espinoza, Zairong Xiang, Jake Erickson, Brock Perry, Gianluigi Gugliermetto, Zairong Xiang, Robyn Henderson-Espinoza, Jared Vazquez, Brock Perry

TRACK 3.

THE QUEST FOR WHOLENESS: EAST AND WEST

Chair: Andrew Sung Park

Hahn Hall, Rm 108

This Track will explore holistic healing, beginning with the healing of bodily sickness. In the East the close connection between physical health and psychological and spiritual health has long been recognized. In the modern West the tendency has been to separate these dimensions of human existence, but today the need to develop more holistic approaches is widely recognized. Even so, holistic Western medicine operates in terms of Western science and, therefore, of the modern understanding of the body. It recognizes that such Eastern methods as acupuncture are effective but this recognition has not led to expanding its theory to explain this effectiveness. There are still different understandings of the body in its relation to mind and spirit in the globe. The goal of this track will be to work toward a comprehensive and inclusive understanding of human healing as embodied minds and spirits in connection with the environment. This obviously has implications for the institutions and professions involved.

Presenters: Bruce Epperly, Rita Sherma, Jaki Daniels, Randy Clark, Won Jung Choi, Dong Suk Jang, Sunghu Kim, Hyoung Man Jeon, Hye Sun Kang, Seung Yong Park, Sun Wook Kim and Ki Haeng Cho, Rolland Baker, Sang Yil Kim, Sok Kyu Lee

TRACK 4. EXTRAORDINARY CHALLENGES TO THE MODERN PARADIGM

Chair: John Buchanan

Hahn Hall, Rm 214

This track will look at how transpersonal psychology and parapsychology challenge the materialistic foundations of the modern worldview. We will explore how a Whiteheadian event metaphysics can help us better understand the extraordinary phenomena studied by transpersonal psychology, such as extrasensory perception, shamanic healing, near-death experiences, and psychedelic states of consciousness. Some broader implications of a transpersonally-informed Whiteheadian cosmology will also be examined. CEUs available for this track to licensed mental health professions who are licensed by the California Board of Behavioral Sciences; we also will be applying for approval by the American Psychological Association. See track page for more information.

Presenters: John Sweeney, Jim Carpenter, John Buchanan, John Palmer, Stanislav Grof, Robert McDermott, Eric Weiss, John Grim, Chris Aanstoos, Michael Epperson, Ryan "Indigo" Warman

TRACK 5. MYSTICAL DISCIPLINES, RITUAL, AND WORSHIP

Chairs: Chris Chapple and Steve Odin

Hahn Hall, Rm 215

Transpersonal psychology data are often amassed by those who engage in other forms of disciplined meditation, though meditation itself has other more important goals. An overview of the achievements of various forms of meditation is presented with respective contributions to ecological civilization. This is distinct from prayer, study, and praise characterizing worship in theistic traditions.

Presenters: Stan Groff, Eric Cunningham, Elizabeth Rice, Traca Gress, Chuck Hamilton, Ana Funes, Chris Chapple, Tracy Sachs, Debashish Banerji, Chris Miller, Ernest Lee Simmons, James Conn, Janet McKeithen, Sthaneshwar, Timalina, Steve Odin, Loriliai Biernacki, Matt Fisher, Tim Helton

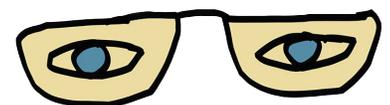
TRACK 6. ECO-FEMINISM

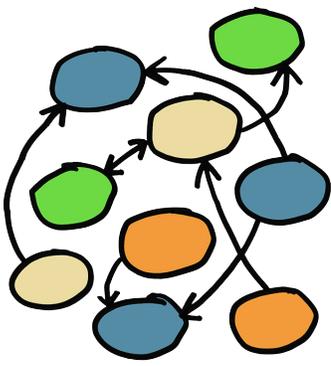
Chair: Heather Eaton

Hahn Hall, Rm 216

The convergence of ecology and feminism offers many possibilities that will be explored in depth in terms of basic assumptions, essential history and analyses, compelling issues and promising directions. Ecofeminism, like Whitehead, rejects Cartesian dualism, and grounds its critiques in concrete experience, especially that of women.

Presenters: Heather Eaton, Larry Rasmussen, Shelley Dennis, Terra Rowe, Kimberly Carfore, Jane Jepson





Section X

A basic assumption of modern thought is that everything can be reduced to its parts, the whole being nothing more than their sum.

The statement may seem innocuous enough at first glance, until it becomes clear that such a view has no primary place for ecological relations. Relationships are always derivative of individual units, and lack status as being fundamentally important to the nature of things. A civilization that aims to put ecological relations back at the core of our understanding will have to challenge this assumption.

Both the Axial Ways and current efforts at holistic healing and growth are strongly person-centered. This does not mean that they are indifferent to the wider society. They nurture values that lead to concern for others and for the society as a whole. And most of them create communities among their followers. But they rarely give extensive attention to the way the wider society is or should be organized. Their teaching sometimes works against the move to an ecological civilization, sometimes supports it. The social and ecological consequences of diverse personal development require systematic attention.

Although the quality of personal life is important, and much can be gained by focusing attention on it, all such achievements depend on social and ecological conditions. Improvements in personal development can certainly improve society, but it is at least equally true that social health is needed for the full development of persons. There are many features of social order that must be considered quite separately from the issues of full realization of the potential of individuals.

Indeed, individuals are what they are largely by virtue of the societies to which they belong, but also the society is what it is by virtue of the individuals that constitute it. This reciprocal relation applies throughout nature. It certainly applies to human persons and their communities and has meaning for social and political thought, law, governance, business and economics.

X

An ecological civilization would define human society as persons in community. This discourages both the view that the society is simply a collection of individuals and the reduction of the importance of individuals in favor of the society as a whole. Individuals become full persons only in the context of community, and societies become authentic communities only as the people who make them up become strong persons.

Insights like this can lead to new developments in academic disciplines such as economics, sociology, political theory, and jurisprudence as well as providing guidance in business management and public administration. This discussion also considers the impact of technology on society, both destructive and benign.

In China today the philosophy of Alfred North Whitehead is a serious candidate for widespread acceptance especially in the form of “constructive postmodernism.” Recently, after long suppression, the potential of Confucianism to help Chinese society has been recognized at the highest levels of government. Discussion of Whitehead and Confucius has immediate and profound importance in China and should be of interest more broadly.

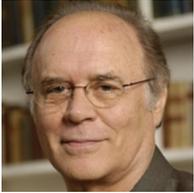
John B. Cobb, Jr.

Reimagining and Reinventing Societies and Social Thought

SECTION PLENARY: "EXTINCTION EVENTS AND ENTANGLED HUMANISM."

Plenary Speaker: William Eugene Connolly

Smith Campus Center, RM 208



William Eugene Connolly is a political theorist known for his work on democracy and pluralism. He is the Krieger-Eisenhower Professor of Political Science at Johns Hopkins University and was Political Science Department Chair from 1996-2003. Connolly has taught as a visiting professor at numerous schools including The University of Exeter, European University Institute, Oxford University, and Boston College. His book *The Terms of Political Discourse* won the Benjamin Evans Lippincott Award in 1999; the book is widely held to be a major work of political theory. In 2004, he won the Fulbright Award to deliver

the keynote address at the Kyoto Conference in Japan. Connolly is also a contributing writer to *The Huffington Post* and a founding member of the journal *Theory & Event*.

SECTION CHAIR



Vern Visick holds a PhD in Ethics from the University of Chicago. He is currently Executive Director of New College Madison, developing conferences, seminars and lectures in Madison and other locations. For more than twenty-three years, he developed programs on religion and politics and the ethics of student development on the UW-Madison campus, in addition to counseling and worship responsibilities and serving on the boards of community organizations.

X

TRACK 1. SOCIAL LIFE

Chair: Michael Halewood

Mason Hall, Rm 013

The discipline of social theory, which came into existence to explain changing forms of community in early modern society, has long had difficulty in accounting for, or resisting, such changes. The discipline needs to be reimagined, and the thought of Alfred North Whitehead can help us to bring the words “social” and “life” together in a richer and more productive way.

Presenters: Erik Bordeleau, Pearl Brilmyer, Heather Davis, Michael Halewood, Francois Lemieux, Erin Manning, Brian Massumi, Adam Nocek, Steven Shaviro, Ada Smailbegovic, Michael Thomas

TRACK 2. PROCESS PHILOSOPHY AND ECO-POLITICS

Chairs: William Connolly and Leslie A. Muray

Mason Hall, Rm 014

When politics was degraded to a question of who gets what, when, and how (Lasswell), it was rendered unable to help us respond to the ecological crisis in which we find ourselves. Alfred North Whitehead can help us reimagine political theory, and in the process help us to renew the conditions for life to flourish under contemporary conditions.

Session Chairs: William Connolly, Jane Bennett, Kathy Ferguson, Naveeda Khan, Catherine Keller, Thomas Dumm, Davide Panagia, Leslie A. Muray

Presenters: Kathy Ferguson, Bhri Gupta Singh, Davide Panagia, Thomas Dumm, Jairus Grove, Anand Pandian, Jeffrey Bell, Leslie A. Muray, Simon Glezos, Lars Toender, P.J. Brendese, Jane Bennett, Srian Massumi, Clayton Crockett, Romand Coles, Naveeda Khan, Kam Shapiro, Alexander Livingston, Erin Manning, William Conolly

TRACK 3. GOVERNANCE AND PUBLIC ADMINISTRATION

Chairs: Margaret Stout and Jeannine Love

Mason Hall, Rm 015

This Track harkens back to the early days of the “PA Theory Workshop” in which scholars demanded the opportunity for unrestricted dialogue and deliberation as the foundation of and inspiration for inquiry. An emergent method will be used to explore the history of process thought in public administration, collectively identify five key issues in governance that can be informed by process thought, and workshop those questions toward a shared research agenda.

Presenters: Lloyd Amoah, Koen Bartels, Jelle Behagel, Cynthia Lynch, Jeannine Love, Jack Meek, Ricardo Schmukler, Margaret Stout, Curtis Ventriss, Hendrik Wagenaar, Lisa Zanetti

TRACK 4. LAW, LEGAL THEORY, AND LAW PRACTICE

Chairs: Herman Greene, Howard J. Vogel, and Mark Modak-Truran

Mason Hall, Rm 018

The Law Track will assess and evaluate the participation of law in the ecological crisis and explore how relational philosophies and worldviews, including but not limited to Whitehead’s process-relational thought, can be useful in critiquing the current state of legal theory and practice and in offering constructive proposals for reform.

Presenters: Herman Greene, Kevin P. Lee, James MacLean, Franklin I. Gamwell, Howard J. Vogel, Laura Underkuffler, Gerald Torres, Kenneth H. Fox, Linda Sheehan, Mary Christina Wood, Pat Siemen, Dan Leftwich, Ben Mylius, Jayne Seminare Docherty, Mark Modak-Truran

TRACK 5. ECOLOGICAL ECONOMICS

Chair: Joshua Farley

Mason Hall, Rm 019

Despite their many achievements, classical, neo-classical, and institutional economics have not been kind to the natural world in which we live. A new economics, one that takes the carrying capacity of the creation into account, and which, furthermore, is based on a cooperative rather than a competitive understanding of “economic man,” is in the process of being established, and the thought of Alfred North Whitehead has been helpful in “forging this new economics.”

Presenters: Joshua Farley, John Gowdy, David Korten, Mark Anielski

TRACK 6. MANAGEMENT

Chairs: Mark Dibben and Bruce Hanson

Mason Hall, Rm 022

Contrary to the assumptions of many in the field, leadership in large organizations (business management) does not have to be practiced in an inhuman and destructive manner. “Applied Process Thought,” inspired by the thought of Alfred North Whitehead, can help the workplace be a much more relational and friendly place in which life can flourish.

Presenters: John B. Cobb Jr., Tor Hernes, Paul D’Arcy, Vijay Sathe, Urs Jaeger, Mark Dibben, Bruce Hanson

TRACK 7. REIMAGINING AND REINVENTING SOCIETIES AND SOCIAL THOUGHT: WHITEHEAD AND MARX

Chairs: Ouyang Kang and Philip Clayton

Mason Hall, Rm 020

The Marxist tradition, which has been so important in the development of modern China, has over the long run proven itself to be ambiguous. The thought of Alfred North Whitehead, in dialogue with various pre-modern schools of Chinese thought, can help to update the Marxist tradition so that not only human but also natural life can flourish.

Presenters: Gang Chen, Joerg Rieger, Philip Clayton, Carol Johnston, Justin Heinzekehr, Jung Mo Sung, Zhizhang Du, Michael Perelman, Mark Dibben, Cristina Neesham, Michael Sukhov

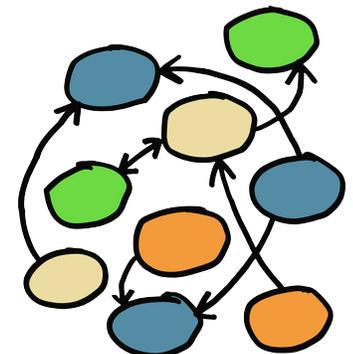
TRACK 8. TECHNOLOGY

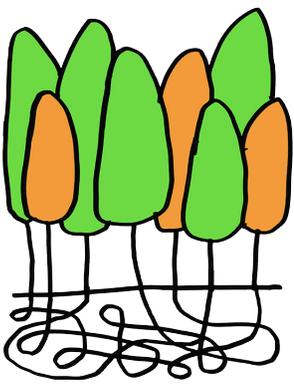
Chair: George Strawn

Mason Hall, Rm 023

Technology, a pervasive and taken-for-granted aspect of our modern life, has lately been showing not only its creative, but also its destructive, side. According to the late Frederick Ferre, the thought of Alfred North Whitehead can provide the basis for a more appropriate technology, one that can help all of life, human and nonhuman, to flourish.

Presenters: John Forney, Aaron Routhe, J. Mark Thomas





Section XI

Every human society has its own culture. This is true of families. There are shared patterns of behavior, nuances of relationship, and norms for conduct that its members take for granted in their life together. The children who live by one culture at home often find that a quite different culture operates when they are among others of their age. We speak of a youth culture and often worry about its differences from the one we inculcate in our families. And of course there are distinctive cultures in each school and church and civic organization. If one joins a new society, one senses what is expected and adopts it, or one never really belongs. Viewed closely, one finds remarkable differences among families and age groups and among these other institutions.

But when one locates all this in a larger context, one notes commonalities that distinguish the families of middle class Americans from those of the poor and both from indigenous peoples in Bolivia or traditional Japanese. The discussion of culture is often at this broader level of class and nationality. These cultures are more and less ecological. And their approximation to what is needed is partly due to individual cultivation and to the social order. However, the culture is not identical with either of these or simply a matter of their combination. It is the embodiment of “meaning.”

The “meaning” derived from culture involves “reference.” That is, “tree” refers to particular organisms in our environment. That it does so is a matter of linguistic convention, and apart from such elements there can be no culture. Languages organize life and environment in different ways, so that the translation among them is never perfect. They express and create different cultures.

But meanings go far beyond that. They refer to emotions, moods, purposes, memories, hopes, and fears. They refer to aspirations and dreads, the sacred and the demonic, the requisite and the forbidden. They shape both thought and action and, more deeply, feeling and purpose.

Whereas social sciences tend to focus on societies as they are at a given time, the study of culture is from the beginning immersed in history. One cannot study a nation’s culture apart from the stories it tells itself about its past and its aspirations for the future. This is true of families and other institutions. It is dramatically the case with the Abrahamic communities. We urgently need stories that locate us all in one history and that history in its total natural environment.

We have become aware that our stories have been told by those who have power and we are trying to hear the other stories. Part of this has to do with the perspectives of different cultures, but within cultures also there are differences. We have become accustomed to the triad of gender, race, and class, but in an ecological civilization we will recognize that our differences cannot be captured so simply.

All cultures require work. Typically, a few control and exploit others to produce cultural goods, and the exploited laborers have little freedom or dignity. On the other hand, from time to time, at least in some cultures, work has been respected and laborers are full members of the society. No culture can claim to be ecological that does not reward and respect those whose labor enables it to flourish.

Another requirement of all cultures is food. What is eaten, and how it is produced, distributed and eaten, tell us a great deal about the meanings that shape the culture. Ecological consciousness bears heavily on this part of our lives.

Another constant in human life is that it ends. This realization of mortality shapes reflection on meaning. An ecological civilization will affirm death as well as life.

(Continued on next page)

Reimagining and Reinventing Culture

(Continued from previous page)

Often “culture” points us toward the work of the cultural elite. But the reality of the lives, sentiments, and meanings among most people also expresses itself in what we sometimes call pop-culture.

Culture is expressed in how we build homes and cities. The culture of cities differs from that of rural people. As we become increasingly urban, the built environment both reflects our dominant culture and shapes it. Currently this is largely quite contrary to “ecological.” But ecological sensibilities are playing an increasing role.

Cultures differ in the degree to which they encourage, or even allow, criticism. Modern culture has prided itself on its self-criticism, and for some time investigative journalism played a large role. Today that has disappeared from the major media but continues in independent documentary films. Ecological civilization requires drastic criticism of current activities but will always call for self-criticism as well.

John B. Cobb, Jr.

SECTION PLENARY: “THAT’S INTERESTING, BUT IS IT TRUE?”

Plenary Speaker: Luke Higgins

Location: Smith Campus Center Theater



Luke Higgins interests lie at the intersection of constructive theology, process thought, Continental philosophy, science studies and ecological philosophy. He received his doctorate from Drew University in Theological and Philosophical studies where he studied with constructive theologian Catherine Keller. His dissertation, entitled, *The Time of Ecology: Theological Cosmology for a Postmodern Earth*, uses the philosophy of Whitehead, Deleuze and Bergson to think towards an approach to theological cosmology capable of affirming spontaneous, creaturely self-creativity, on one hand, and divinely-inflected “trans-temporal”

trajectories of meaning and value, on the other hand. His constructive synthesis moves towards a panentheistic, ecotheological Cosmic Christology deeply critical of “macro-teleological” concepts of cosmic design. His current research aims at articulating an ecological approach to religious experience grounded in a speculative, experimental method adapted from Deleuze and Whitehead, among others. He currently serves as an adjunct professor of philosophy at South University in Savannah, GA and online for SUNY Rockland Community College.



SECTION CHAIR: WM. ANDREW SCHWARTZ



Wm. Andrew Schwartz is Managing Director of the Center for Process Studies, and is a Ph.D. candidate in Philosophy of Religion and Theology at Claremont Graduate University. Andrew’s research specialization is the intersection of religious and philosophical diversity, including themes like comparative philosophy/ religion, religious pluralism, and paradox. Andrew is also one of the principle organizers of this conference.

TRACK 1.

JOURNEY OF THE UNIVERSE AND INCLUSIVE HISTORY AS A CONTEXT OF MEANING

Chair: Mary Evelyn Tucker

Edmunds Hall, Rm 101

Comprehensive histories have been largely replaced by detailed studies of particular events and movements. Our culture needs also a universal story dealing with all of nature and locating humanity in the cosmic context. This track will begin with showing and discussing “The Journey of the Universe” and then continue the human story in its interaction with the environment as context for understanding and responding to today’s crisis.

Presenters: Brian Swimme, Mary Evelyn Tucker, Paul Harris, Sean Kelly, Linda Sheehan, Cynthia Brown, Lowell Gustafson, Sam Mickey, Kim Carfore, Adam Robbert, Christopher Chapple, Chris Ives, James Miller, Char Miller, Richard Norgaard, Elizabeth McAnally, Carl Anthony, Paloma Pavel

TRACK 2.

ENTANGLED DIFFERENCE: GENDER, SEX, RACE, CLASS, ETC!

Chairs: Catherine Keller and Dawn Martin

Edmunds Hall, Rm 114

The deep relationality of process thought was long hospitable to feminist thought—but not as an identity politics pitting vulnerable bodies against each other. Knowing ourselves entwined in our multiple differences, in the economies, ethnicities, sexualities that form and deform us, we may create vibrant new coalitions.

Presenters: Whitney Bauman, Karen Bray, Clayton Crockett, Christian Kakez a Kapend, Namsoon Kang, Dawn Martin, Cynthia Moe-Lobedo, Elaine Padilla, Joerg Rieger, Deborah Ullman, Mark Fairfield, Monica Coleman

TRACK 3.

GOOD WORK: CORE CHALLENGE FOR AN ECOLOGICAL CIVILIZATION

Chair: Henry Atkins

Edmunds Hall, Rm 111

On today’s unsustainable path, a joyless and harsh work regime for the great majority supports joyless overconsumption by the middle class. We will chart what a different path looks like: how work can become more intrinsically rewarding as we avert environmental catastrophe.

Presenters: Robert Traer, Gordon Douglass, Richard W. Gillett, Henry Atkins

TRACK 5.

END-OF-LIFE: FROM MEDICAL FAILURE TO SACRED EXPERIENCE

Chair: Sarah Nichols

Edmond’s Hall, Rm 136

In this track, we will challenge the existing paradigm that often isolates aging adults and those at end-of-life and measures them in degrees of diminishing functions. Our sessions will highlight programs and initiatives across the globe that offer life-giving and community-building alternatives so that, together, we might have the tools to reclaim aging and end-of-life as sacred experiences.

Presenters: Pamelyn Close, Betty Ferrell, Sarah W. Nichols, Pamelyn Close, Lourdes Arguelles

TRACK 6. POPULAR CULTURE: SOCIAL MEDIA AND ENTERTAINMENT

Chair: Randall Auxier

Edmnds Hall, Rm 130

In light of the mission of the conference, this track seeks to integrate the study of process thought with active effort to introduce positive social change. Such changes are informed by our cultural aims. Cultural aims include but are certainly not limited to only art, adventure, truth, beauty, and peace.

It is clear that popular culture often reinforces what is worst in our civilization. Yet, popular culture has often been a force for progressive reforms in a number of domains in society. Whatever changes today will change with the cooperation of popular culture. It is an indispensable element in seizing an alternative. In sports, music, movies, and television, especially, racial and gender stereotypes have often been questioned and counteracted; the vision of a racially integrated society and the society more sensitized of the problem of discrimination against women and other oppressed groups, has been significantly advanced by expressions of popular culture. Similarly, most of what people know about climate change comes to them by way of these media, and it forms how people think about that problem. We will seek papers and presentations that examine both the history of pop culture, for better and worse, and which seek to apply the principles and values of process thought to mobilize the media of popular culture in order to frame better prospects for the future. We aim to harness the vast reach of popular culture and put those media to work for the betterment of all.

Presenters: Przemyslaw Bursztyka, Kevin K. Durand, Matthew Pamental, Matthew Donnelly, Charles S. Herman, Gary L. Herstein, Florence Wallack, Jared Kemling, Luke Dick, Brian J. Stanfield, Juan Thurmond, Daniel J. Ott, Eli Orner Kramer, John August, Thurman Todd Willison, Randall Auxier

TRACK 7. (BILINGUAL) THE BUILT ENVIRONMENT

Chairs: Matthew Witt and Zonghao Bao

Edmunds Hall, Rm 219

In recent days, the ecological crisis has its roots mainly in social problems. Several cities in China started exploring new models of eco-city and to attempt practical construction with a new concept of ecological civilization. The case analysis of Sino-Singapore Eco-Town in Tianjin, China will be presented at the track, including the construction concept, the value orientation, and the new model of social development and management.

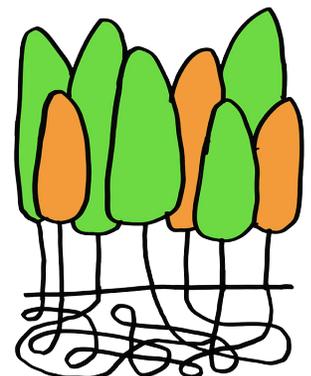
Presenters: Zonghao Bao, Paul Faulstich, Hooman Fazly, Devon Hartman, Paul Krafel, Lissa McCullough, Marcela Oliva, Michael Rendler, Daniel Schwab, Paul Steinberg, Brooke Smiley, Seth Wachtel, Matthew Witt

TRACK 8. DOCUMENTARY FILMS

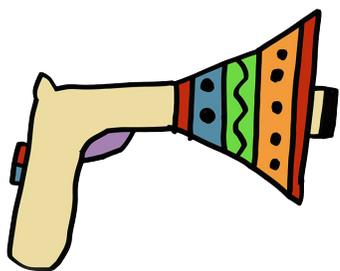
Chair: John Forney

Hahn Hall, Rm 101

Documentary films have replaced investigative journalism as the means of communicating the deeper truth about current events and the world. This track will consist in discussion about this new form of communication, the showing of examples, and discussion.



XI



Section XII

All building and eating and technology and story-telling are culturally important, but people learned long ago that these things could be done better and more effectively. This better and more effective doing is what we call art. For example, information about the past can be communicated verbally in many ways, but its fullest effect comes when it is done artfully. Story telling is an art. This art can take the form of poetry and dramatic enactment. It can be even more effective when it is chanted or sung or even danced. Religious ritual is often a powerful form of art. This art is not divorced from life. It is its intensification. It shapes and reshapes the meanings by which a people live.

For a long time now, in most cultures, the wonder of art has led to an overflow into its pursuit for aesthetic beauty beyond its role in the communication of meanings. Sometimes this contributes to the enjoyment of all the people of a culture. Sometimes art comes to serve one class in society and to become the special province of aesthetes. But even here it can play an important role because so many artists want to do more than just please, and so many of those who appreciate art admire creative developments more than repetition of extant forms. Artists often go beyond expressing the meanings that dominate a culture, to refining them, and challenging them. Sometimes they point to new meanings. Even when this art is appreciated chiefly by a limited segment of the society, its shaping and reshaping of the sensibilities of the elite often affects the culture as a whole.

The power of art to modify or challenge or transform a culture both at the popular level and among the elite means that those who now seek a deep cultural transformation need to give it special attention and emphasis. In recent times both popular music and elite music have emphasized protest and challenge. This may be most clearly visible in popular music. It vigorously, and almost violently at times, expresses the dissatisfaction, especially of young people, with respect to the culture they are being socialized to accept.

Sometimes the rejection seems to be nihilistic and to undercut personal discipline. As one who seeks an ecological civilization, I cannot endorse that or even use it. But I share with the rebels the conviction that the culture we now have is leading to disaster. I, too, oppose it. And I find within much of the protest music and other popular arts a longing for just what I long for, and an affirmation of just what I affirm. Popular art already contains the vanguard of cultural change.

At the same time, “high culture,” expressed in avant garde painting and sculpture and architecture and poetry and music, has been breaking out of the domination of the Cartesian/Kantian vision. In doing this, it has been far ahead of universities, governments, and business. It has been opening up for us new ways of seeing the world that could undergird the more practical and apparent changes for which the popular arts call.

Those whose call for transformation arises from the evident misdirection of efforts in this late modern world or the philosophical uncovering of a wiser vision badly need to make common cause with the artists whose sensibility so often leads the way. The artists also offer us the most powerful instruments for effecting an actual change of consciousness.

John B. Cobb, Jr.

Transformative Power of Art

SECTION PLENARY: "CREATIVITY"

Plenary Speaker: Marjorie Suchocki

Location: Hahn Hall, Rm 101



Marjorie Hewitt Suchocki is an author and United Methodist professor emerita of theology at Claremont School of Theology. She is also co-director of the Center for Process Studies at Claremont. Suchocki earned a BA in Philosophy from Pomona College in 1970, and both an MA and PhD in religion from Claremont Graduate School in 1974. She taught at Pittsburgh Theological Seminary from 1977 to 1983. From 1983 to 1990 she was professor of systematic theology and dean of Wesley Theological Seminary. In 1990 Suchocki returned to Claremont School of Theology, where she held the endowed Ingraham chair in theology and joint appointment at the Claremont Graduate School until her retirement in 2002. She has held visiting professorships at Vanderbilt University in 1996 and 1999, and at the Ruprecht Karl University of Heidelberg in Heidelberg, Germany in 1992. Since 2001 Suchocki has been director of the Whitehead International Film Festival. She is a leader in the field of process theology.

SECTION CHAIR



Sheri Kling is a doctoral student in Religion and Process Studies at Claremont School of Theology, and has a master of theological studies from the Lutheran School of Theology at Chicago. Her research interests include the interweaving of Christian spirituality, psychology, and theology with the spiritual practice of dream work. Other research interests include: interreligious studies, Christology, ecofeminism, the thought of Pierre Teilhard de Chardin, wisdom theology, and Christian spirituality/mysticism. She is also a singer, songwriter, guitarist and essayist and considers herself a “voice for transformation.”

TRACK 1.

IMAGINAL COMMUNITIES: THE POWER OF PLACE IN ART AND STORY

Chair: Lisa Mount

Thatcher Music Hall, Rm 109

How can art and story can transform communities and the people who live there? We'll seek to discover old and new ways that a "sense of place" builds stronger relationships among and between a place's residents and the land on which they walk and the community and culture in which they are embedded.

Presenters: Nephelie Andonyadis, Erik Greenberg, Lisa Mount, Judy Baca, Gerald Stropnick, David Shearer

TRACK 2.

ECO-ACOUSTICS: THE POWERFUL ECOLOGIES OF MUSIC

Chair: Ann Hidalgo

Thatcher Music Hall, Rm 210

Woody Guthrie, Pete Seeger and others firmly planted music deep within environmental action. Yet humans have always listened to, and co-created with, the sounds of the natural world. In this track, we'll explore music not only as a means of protest, but also as an aesthetic ecology and a way of participating with, and attending to, "the other."

Presenters: Jon Gill, Byrd McDaniel, Alan Streyffeler, Mavis Streyffeler, Madelyn Byrne, Jason Starr, Marjorie Suchocki, Jorge Lockward, Bob Hurd, Ann Hidalgo, Kaleel Skeirik

TRACK 4.

FILM AND HOPE: THE POWER OF FILM TO AWAKEN THE MIND

Chair: Marjorie Suchocki

Smith Campus Center, Theater

Participants in this track will watch and discuss three types of films in two sessions each. Provisional choices are "The Mission" to consider the "other," Flannery films to consider the human relation to nature, and a Jason Starr film, to consider the arts.

Presenters: Jason Starr, Marjorie Suchocki

TRACK 5.

LIBERATING HUMAN POTENTIAL THROUGH DESIGN AND GRAPHIC ART

Chair: Alex Molloy

Edmunds Hall, Rm 251

What is the role of design in shifting civilization? Track organizers explore the question with the hands-on participation of leading members of the art and design community. They will roam throughout the conference to observe, record, and interpret first-hand — and then produce tangible artifacts from conference events.

Presenters: Marc O'Brien, Ben Gaydos, John Bielenberg, Lawrence Azerrad, Matthew Manos, Isis Kraus, Carolyn Sams

TRACK 6.

ANIMA MUNDI: LISTENING TO THE ART AND SOUL OF NATURE

Chair: Bonnie Tarwater

Edmunds Hall, Rm 217

The idea that the world itself may have a soul has become prominent again in various spheres of thought, including archetypal psychology, Gaia theory, eco-feminism, and consciousness studies. If the world does have a soul or psyche, might this psyche 'speak' in the same symbolic language and imagery as the personal or collective unconscious – through art and dreams? In this track, we'll weave together discussions of Nature's creativity and creative expression, pan-psychism/pan-experientialism, and more.

Presenters: Bonnie Tarwater, Gary S. Bobroff, Steven Aizenstat, Tevyn East, Bonnie Bright, Craig Chalquist, Sung Sohn, Gertrude Meuller Nelson, Adelia Sandoval

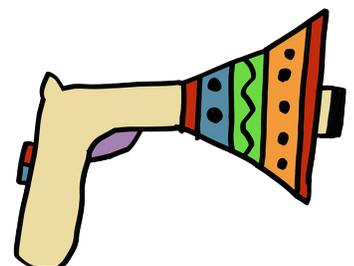
TRACK 7. (BILINGUAL) ECOLOGICAL AESTHETICS: EAST AND WEST

Chairs: Meijun Fan, Carl Welty, Liu Yuedi, Yi Yong

Thatcher Music Hall, Rm 212

Track 7 will consider aesthetic theory as it has developed in East and West and how this has expressed itself the arts. It will particularly examine the differences between Chinese aesthetics and the Western tradition and ask whether Chinese perceptions of the natural world could modify Western anthropocentrism in a beneficial way.

Presenters: Carl Welty, Li Ling,, Wei hua, Arlene Hopkins, Arlene Hopkins, Hao Pingting, Deng Jun, Liu Yuedi, Barbara Mesle, Luo Yunyun, Carl Welty, Joshua Link, Chen Wangheng, Qi Jun, James Miller, Chu Qinghua , Carter



INTRODUCTORY COURSES

INTRODUCTION TO WHITEHEAD THOUGHT

(TPS3073)

Instructors: Arran Gare and Robert Mesle

Location: TBA

This is an intensive introductory study of the thought of Alfred North Whitehead. This course will locate Whitehead's thought in the context of intellectual history and introduce his major concepts. The course will be held in conjunction with the Center's for Process Studies "Seizing an Alternative" conference. Students will be expected to attend conference plenary addresses in addition to class lectures.



Dr. Gare is Associate Professor of Philosophy and Cultural Inquiry, Swinburne University of Technology, Hawthorn Victoria, Australia.



C. Robert Mesle is a process theologian and is currently a Professor of Philosophy and religion at Graceland University in Lamoni, Iowa. He is the author of numerous books, including the widely revered *Process Theology: A Basic Introduction*, and *Process-Relational Philosophy: An Introduction to Alfred North Whitehead*.

One semester unit.

INTRODUCTION TO CHRISTIAN PROCESS THEOLOGY

(TPS3075)

Instructor: Gary Dorrien

Location: TBA

This is an intensive introductory study of Christian Process Theology. In North America, partly by chance, the implications of Whitehead's thought have been most fully developed in the field of Christian theology. This course will locate Christian "process theology" in the context of Christian theology and discuss its central contributions. The course will be held in conjunction with the Center for Process Studies "Seizing an Alternative" conference. Students will be expected to attend conference plenary addresses in addition to class lectures.



Dr. Dorrien is the Reinhold Niebuhr Professor of Social Ethics, Union Theological Seminary and Professor of Religion, Columbia University.

One semester unit.

LEARNING TO LOVE: THE ESSENTIAL BASIS FOR AN ECOLOGICAL CIVILIZATION

Workshop Leaders: Bob and Adrienne Brizee

Location: TBA

Our “Adventuring with Love” workshop moves through several stages toward Loving the Cosmos. We begin with the claim that God offers unconditional love for all entities and the environment. Scripture, Tradition, Reason and Experience are explored for evidence of this claim. Simply stated, persons are invited to love all that God loves.

Persons are given opportunity to become more aware of those who originally taught them to love as well as the worldview which they inherited which encouraged or discouraged their loving beyond the “we” in a “we and they” world. We consider the forms of love that may be possible for those persons and entities which may appear to be “unlovable.”

Twenty –six persons in three adult classes deliberating over two years created the book upon which this workshop is based. Amazon will publish the book, only a short time after this conference.

Dr. Robert and Adrienne Brizee



Bob earned a Doctorate in Counseling at Michigan State University and a Master of Theology degree at Claremont School of Theology. He pastored churches at Mercer Island and Wenatchee in Washington state. Adrienne as a Mental Health Provider, and Bob, as a Counseling Psychologist, Pastoral Counselor and Clergy person offered a counseling service in Wenatchee, Bob for thirty and Adrienne for twenty-five years. Bob has authored or jointly authored six books in the areas of theology, listening and forgiveness.



Adrienne earned a Bachelor of Arts in General Studies at Washington State University and a Master’s Degree in Counseling Psychology at Central Washington University, completing an internship at the Chelan-Douglas Counties Mental Health Center.

In their local church, they have led the development of a Lay School of Theology, a Lecture Series, and earlier provided the leadership for a Family Life program.

No credit.

FRIDAY JUNE 5

Session #1: 2:00 PM – 3:30 PM

Session #2: 4:00 PM – 5:30 PM

SATURDAY JUNE 6

Session #3: 11:00 AM – 12:30 PM

Session #4: 2:00 PM – 3:30 PM

Session #5: 4:00 PM – 5:30 PM

SUNDAY JUNE 7

Session #6: 11:00 AM – 12:30 PM

Session #7: 2:00 PM – 3:30 PM

Session #8: 4:00 PM – 5:30 PM

NOTES:

Pitzer College Campus Map

- 1. Edythe & Eli Broad Center**
Advancement Office
Classrooms
Faculty Offices
Nichols Gallery
Performance Space
Pitzer Store
President's Office
- 2. Broad Hall**
Claremont Infant Study Center
Classrooms
Faculty Offices
Fletcher Jones Intercultural & Language Lab
Memory & Aging Lab
- 3. Gold Student Health & Wellness Center**
Gym
Multipurpose Room
Pilates Studio
Ranslow Terrace & Pool
Shakedown Café
Student Affairs Staff
Student Activities Office
Yoga Studio
- 4. Avery Hall**
Benson Auditorium
Classrooms
Faculty Offices
Institutional Research
- 5. Fletcher Hall**
Classrooms
Faculty Offices
Registrar
- 6. Scott Hall**
Career Services
Community Engagement Center
Dean of Faculty
Faculty Offices
Information Technology
Student Affairs
- 7. Bernard Hall**
Classrooms
Computer Labs
Duplicating Services
Faculty Offices
Pit-Stop Café
- 8. Glass Commencement Plaza & Recreation Area**

- 9. McConnell Center**
Art Studios
Audio Visual Services
Dining Hall
Facilities & Campus Services
Financial Aid
Founders Room
Human Resources
Living Room
Salathé Gallery
Student Accounts
Treasurer's Office
- 10. Holden Garden**
- 11. Mead Hall**
Center for Asian Pacific American Students (CAPAS)
Office of Communications
Pitzer Archives Office
Rabbit Hole
Residential Suites
Writing Center
- 12. Pellissier Mall (The Mounds)**
- 13. Brant Clock Tower**

- 14. Grove House**
Barbara Hinshaw Gallery
Bert Meyers Poetry Room
Grove House Kitchen
Meeting Rooms
Outdoor Classroom
- 15. East Mesa Parking**
- 16. Holden Parking**
- 17. Sanborn Parking**
- 18. Rodman Arboretum**
- 19. Pitzer Hall**
★ Admission Office
Residential Rooms
- 20. Sanborn Hall**
Residential Rooms
- 21. Atherton Hall**
Art Faculty Offices
Art Studios
Campus Mail Center
Jumpstart
Lenzner Family Art Gallery
Residential Rooms
- 22. Green Bike Program**
- 23. Founding Faculty Amphitheater**

- 24. Keck Science Center**
Classrooms
Faculty Offices
Laboratories
- 25. Keck Science Center II**
- 26. Greenhouse**
- 27. West Hall & 2014 Hall**
Classrooms
Demonstration Kitchen
Intercollegiate Media Studies
Kallick Family Gallery
Mosbacher/Gartrell Center for Media Experimentation & Activism
Pitzer Archive and Conference Center
Residential Rooms
Study Abroad & International Programs
- 28. East Hall**
Residential Rooms
- 29. Organic Garden & Chicken Coop**
- 30. Citrus Grove**
- 31. Outback Preserve**



